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+ + +

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+ + +

CHRISTIAN SYMBOLISM IN CATHOLIC DOCTRINE as applied to the teaching of art in schools, the decoration of churches, and liturgical ornament. These papers will be illustrated by photo-engravings and line plates, in black and in colors.

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ECCLESIASTICAL GOVERNMENT OF RELIGIOUS INSTITUTES, in accordance with the most recent decrees, supplementing the 1911 "Normae". These articles discuss the Constitutions of recent Foundations of Religious Orders, the Province and Duties of Diocesan Visitors, and the Obligations and Rights of Chaplains.

+ + +

MISSIONARY CARPENTRY. An exceptionally interesting series, with illustrations, on how to furnish a mission church—Altar, Confessional, Prie-Dieu, Baptismal Font, etc. From his own practical experience the writer offers detailed directions for the equipping of a missionary carpenter-shop, where the rural priest may find profitable use for his leisure time, save expense, and interest the youth in giving a hand to help build and decorate the mission structures.

+ + +

ON PREACHING: By Monsignor Henry—on the Long Sermon, the Short Sermon, Sermons in Miniature.

+ + +

SCAPULAR DEVOTION. The different Scapulars—purpose, privileges, and practical use, according to the most recent authorized interpretation, by Father P. Magennis, Superior General of the Carmelites, Rome.

+ + +

In preparation, also, is a summary of principles and facts that determine the ATTITUDE OF THE CATHOLIC CLERGY in the United States toward the PUBLIC SCHOOLS AND SCHOOL LEGISLATION, local and federal, by recognized leaders in the educational movement in America.

+ + +

A Roman Canonist in close touch with the Sacred Congregations will interpret for our readers official documents as they appear in the "Acta Apostolicae Sedis".

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. V.—(LXV).—OCTOBER, 1921.—NO. 4.

BENEDICT XV AND ST. DOMINIC.

THE children of St. Dominic throughout the world solemnly commemorated, on the sixth of August this year, the seven hundredth anniversary of the death of their holy Founder. They comprise some five thousand priests, in more than four hundred communities, French, Spanish, Italian, German, English, Irish and American, in Europe, Asia, the United States, Canada, the Philippine Islands, Cuba, Brazil, and the republics of South America, Australia, Trinidad, and the African Congo. With these were joined numerous congregations of nuns of the Second Order, and Tertians, among whom the American St. Rose of Lima leads the canonized host.

The Sovereign Pontiff, Benedict XV, has taken occasion to signalize the importance of these festivities. They are a reminder in the noble crusade to which the Catholic world is called periodically, to fresh effort toward regaining the patrimony of Christ, lost amid the struggles for worldly success; and they help to animate the followers of the Crucified with new courage in the battle for the kingdom of God on earth. The appeal is one which in the first place concerns the clergy. The realization of priestly holiness, of pastoral duty, of fervor in the ministry of the Gospel, shines forth in the image of St. Dominic. His apostolate of preaching, the solidity of his teaching, his loyalty to the Holy See, and his affectionate devotion to the Mother of Christ, were but the tokens of his zeal for the restoration of ecclesiastical discipline at a time when both were failing through worldliness on the part of the secular clergy and relaxation of rule among the regulars.

The home in which Dominic Guzman had grown up was exceptionally blessed, as is manifest in the beatification of his mother, Joanna of Aga, and of his brother Manes, early during the last century. If Antonio, his other brother, was not so honored, it is due probably to the fact that he was a secular priest, while Manes joined Dominic as a member of the religious community which urges the process of canonization on the proper grounds of special devotion.

His superior attainments in the sacred sciences were the fruit of a sound classical and religious training by his uncle, the archpriest d'Izan. Upon this foundation Dominic was enabled during the following ten years to build a solid course of studies in philosophy, law, and theology at the then famous University of Palencia. There is a marked resemblance between St. Dominic's early career and that of the holy Founder of the Society of Jesus and of his companion St. Francis Borgia. They were soldiers. Dominic Guzman, whilst he did not engage in military service, nevertheless spent years of apprenticeship for military leadership in the camp and company of the chivalrous Simon de Montfort. The definite divine call to flee the world came to him, much as it did to the Duke of Gandia before he joined St. Ignatius, in presence of the dead remains of a princess, the spouse of Ferdinand of Castile whom he was sent with Don Diego of Osma to conduct to her bridal home. It is strange enough, yet in harmony with the strange ways of God's providence, that the man who would shun the attractions of court life should in after years find himself legislating for those same circles in the chief cities of France, Italy, and Spain.

The secret of Dominic's success was not his learning, nor his personal nobility, whose magnetism could attract men of kindred spirit and aspiration to give strength to his enterprise. It was, if we may formulate the principle of his heroic sanctity, the spirit of sacrifice that animated him throughout. Even while a university student he had been moved to offer himself as a slave in exchange for some Moorish captives whose position and gifts seemed to entail a signal loss to the homes whence they had been taken. The same desire to redeem the captives in the toils of heresy, by surrendering himself wholly to their service in temporals and spirituals, con-

sumed him when, during his journey under the king's direction, he saw the desolation wrought through the false principles of clerical laxity on the one hand, and of an extravagant asceticism that deceived many into blind following on the other. Those from whom the defence of true faith and virtue were to be expected had lost the trail—the secular clergy in their clinging to the privileges of benefices, and the religious who had at one time embraced the fervor of the Cistercian rule, now fallen from their observance and become marks of scandal to the weak. It was by his austerity of life, his utter ignoring of self, his fervent preaching, and his tender devotion to the Mother of Christ that Dominic Guzman became the reformer of the clergy of his day. Whilst the return to the primitive observance of their rule by the Cistercians of Languedoc is to be ascribed to his influence, he was called to plant anew. The religious growth which he brought to perfection in his own time was not grafted upon the Benedictine rule, but upon that of St. Augustine, whose chief aim was to give an ordered mode of life to the parochial or secular clergy. The bishops had hitherto been looked upon as those on whom the obligation of preaching in the cities devolved chiefly, and for whom the parish priests acted as sacramental ministers. Dominic and Francis of Assisi now preached the Gospel in the highways of city and country. Dominic's superior intellectual gifts and academic training called him to proclaim the evangelical truths in the populous cities, while the sons of St. Francis traversed the country to bring the people back to the knowledge and practice of a forgotten faith. St. Bernard had sought the lowlands of Vallombrosa, that he might learn through reflexion to interpret the divine truth to men, just as St. Benedict, his spiritual progenitor, had, like the prophets of old, sought the mountains that there he might see God. But now the man of Assisi appeared in the villages to draw the youth to the service of humility, while the Castilian Dominic addressed high ecclesiastics and the noble born in their strongholds that he might make them soldiers of the Mother of Christ.

Bernardus valles, montes Benedictus amabat,
Oppida Franciscus, celebres Dominicus urbes.

Thus we meet him, animated by the strength begotten of sacrifice, as he offers himself a captive, bound by the chain of his love for Mary, which he fashioned into a rosary, at the altar of St. Jacques.

Thence he goes forth to preach Mary, the refuge of sinners, the destroyer of heresy, to Carcassonne and to Toulouse, proclaiming everywhere the message of his rosary. The noble Pierre Seila hears him and is moved. He offers his house as an asylum to the pilgrim priest who claims no home but heaven. The first convent is thus opened near the gates of Toulouse, soon to be transferred to the neighborhood of a permanent tabernacle in the church of St. Romanus.

Feeling that the approval of the Sovereign Pontiff will alone give stability to his new congregation, he goes to Rome. There the twelfth of the ecumenical councils of the Church had convened under the Sovereign Pontiff Innocent III, to examine and pronounce upon the Albigensian errors which, though condemned at the previous Lateran Synod (1179), continued to harrass the Church of Christ. St. Dominic is present. The occasion was not propitious for the object of his quest. But he caught the flame kindled by the Divine Spirit at the Council. He had heard the voices of five hundred bishops of the Universal Church, calling for the reform of doctrine and morals, and he went forth from that great assembly with the pontifical commission to preach. That was in 1215. He had but seventeen priests at his command for the work at the time. These he sent abroad with a fiery zeal akin to that which animated the Apostles on Pentecost. The following year his "Constitution and Rule" was approved. The first monastery in the Holy City was solemnly opened at San Sisto on the Appian Way, where St. Peter had met his Master bearing the cross as an encouragement to preach His Gospel in the city of the Cæsars. From that time on the Order has grown with a magic increase of monasteries at Paris, Bologna, Lyons, in France; at Segovia, the first in his native Spain and at Barcelona. The next year, 1218, sees houses multiplied throughout Italy, and simultaneously almost begins the growth of the congregations (II Order) of women, and the "militia Christi" of the third order of seculars throughout Lombardy. In 1219 the Saint was enabled to call a General Chapter

at Bologna. There he died, and before his disciples had forgotten the encouraging voice of their beloved Master they were called to assist at his solemn canonization in 1234.

With this brief introduction we give a faithful translation of the eloquent eulogy pronounced by the Holy Father in his recent Encyclical on St. Dominic.

To our Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries, having peace and communion with the Apostolic See, Benedict XV, Pope.

Venerable Brethren, Health and the Apostolic Blessing.

The happy day approaches of the seven-hundredth anniversary of the passing of St. Dominic, that light of sanctity, from the miseries of this life to the mansions of the blessed. We, who have long been one of the most devoted clients, especially from the time we undertook the charge of the church of Bologna which most faithfully guards his ashes, are very glad, therefore, to exhort the faithful from this Apostolic See to honor the memory of that holy man; for thus we not only satisfy our own piety, but perform a duty of gratitude to that patriarch and lawgiver, as well as his illustrious Order.

St. Dominic and Preaching.

As this Saint was entirely a man of God and rightly called Dominic (man of the Lord), so in like manner was he wholly a man of the Church. In him the Church found a most unconquerable champion, and in his Order a wonderful defender of the Holy See. Wherefore, not only did he strengthen the temple in his days,[1] but also provided for its continual defence in after times, so much so that the words of Honorius III when approving the Order seem prophetic: "Considering that the brethren of your Order will be defenders of the faith and true lights of the world".

As all are well aware, our Lord used no other means to spread His Kingdom than the preaching of the Gospel, that is, the living voice of His heralds who carried His heavenly doctrines to every quarter of the world. "Teach ye all nations,"[2] He said; "preach the Gospel to every creature."[3] Accordingly from the preaching of the Apostles, especially of St. Paul, which was followed by the teaching and instruction of the Fathers and Doctors, it came to pass that the minds of men were illumined with heavenly truth, and their hearts inflamed with the love of all virtues. St. Dominic used this

[1] Eccli. 50: 1.
[2] Matt. 28: 19.
[3] Mark 16: 15.

very same method for promoting the salvation of souls when he made this the motto of his Order: "To deliver to others the fruits of contemplation". For this reason he enjoined as a sacred and solemn duty, that his Institute should carefully unite the practice of poverty, innocence, and religious discipline with sacred studies and the preaching of the truth.

Now there have been three characteristics of Dominican preaching: great solidity of doctrine, complete loyalty to the Holy See, and particular devotion to the Virgin Mother.

Solidity of Doctrine.

Although St. Dominic, at an early age, felt he was destined to be a preacher, he did not undertake that office until after he had made long studies in philosophy and theology at the University of Palencia, and by constant and extensive reading of the Fathers had succeeded, under their guidance, in converting, as it were, the riches of Sacred Scripture, in particular of St. Paul, into his own blood and marrow. How much this knowedge of divine things availed him was soon manifested in his controversies with heretics; for although these were armed with every art and fallacy against the doctrines of our faith, it is marvelous how powerfully he refuted and confounded them. This was seen especially at Toulouse, a city which was then considered as the headquarters of the heretics. There all their ablest men were gathered. We learn from history that he and his first companions, powerful in word and work, successfully resisted the pride of the heretics, restrained their ferocity, and so softened their spirits by eloquence and charity that vast numbers of them were brought back to the Church. Nor was divine help wanting to Dominic in this encounter; for when he had accepted the challenge of the heretics, that each contender should cast his own book into the flame, it happened miraculously that while the works of the heretics were utterly consumed, that of Dominic remained unharmed. Thus through St. Dominic was Europe saved from the perils of the Albigensian heresy.

The Saint commanded that the members of his Order should be distinguished by this same merit of solid doctrine. Scarcely had his foundation been approved by the Holy See and honored with the title of "Order of Preachers", when he made it a rule that his houses should be located as near as possible to the most celebrated universities, so that the members might be able to cultivate all the branches of learning, and might attract to the new Order great numbers of persons devoted to higher studies. Therefore the Dominican Order, from its very beginning, was distinctively an Order of learning; and at all times its proper work and duty has been to minister to the

various diseases caused by error and to shed abroad the light of Christian faith, since there is nothing more prejudicial to eternal salvation than false teachings and ignorance of the truth. It was not strange, then, that the power of this new apostolate drew all eyes to itself, based as it was upon the Gospel and the Fathers and recommended by a wealth of knowledge of every sort.

Indeed Divine Wisdom Itself seemed to speak through the Dominicans, since among them were found such illustrious preachers and defenders of Christian wisdom as Hyacinth of Poland, Peter Martyr, and Vincent Ferrer, as well as men who united with surpassing intellectual gifts the highest erudition. Of these latter were Albert the Great, Raymund of Peñafort, and St. Thomas Aquinas, that son of St. Dominic in whom above all God has deigned to illuminate His Church. Although this Order was always highly esteemed as a teacher of the truth, it obtained an extraordinary glory when the Church declared the teaching of Thomas its own, and when the Popes, having extolled this great Doctor in terms of unusual praise, made him the master and patron of all Catholic schools.

Loyalty to the Holy See.

With this intense zeal for preserving and defending the faith, went hand in hand Dominic's supreme devotion to the Holy See. Thus we learn that, casting himself at the feet of Innocent III, he dedicated his life to the defence of the Roman Pontiff, and that on the following night this same Innocent, our predecessor, beheld in a dream Dominic courageously offering his shoulders to uphold the mighty weight of the Lateran Basilica which seemed about to fall. From history we also learn that when the Saint had formed his first disciples in Christian perfection, he planned to bring together from the pious and devout laity a certain sacred militia which would at once defend the rights of the Church and strenuously set itself against heresies. This was the origin of the Third Order of Dominicans which, by popularizing among those in the world the way to perfection, was to provide very great adornments and helps for Holy Mother Church.

This loyalty to the Holy See was transmitted by St. Dominic to his sons as a tradition and an inheritance. Whenever, therefore, it has happened that peoples and rulers, deluded by error, have attacked the Church, the Dominicans, rising in defence of truth and justice, have shown themselves toward this Apostolic See a most opportune help for preserving the splendor of its authority. Who does not know how glorious in this respect were the deeds of Catharine of Siena, that great virgin of the Dominican Order? Moved by the love of Christ, she struggled against incredible difficulties, and, when

the Popes had been absent from Rome for seventy years, she persuaded the Sovereign Pontiff—a thing that no one else had been able to do—to return to his Roman See. Later when the Western Church was torn by a dire schism, St. Catharine kept a great number of the faithful loyal and obedient to the rightful Pontiff.

Passing over other things, we must not neglect to mention that the Dominican Order has given four great Popes to the Church. The last of these, St. Pius V, has by his immortal deeds deserved most highly both of Christianity and of civil society. When, after unceasing efforts and urging, he had leagued together the Catholic princes, he was able, with the protection and assistance of the Virgin Mother of God, whom, in consequence, he ordered to be saluted thereafter as "Help of Christians", to break forever in the Gulf of Lepanto the power of the Turks.

Devotion to the Mother of God.

This event clearly manifests that third quality of Dominican preaching mentioned before, namely, a most fervent devotion toward the great Mother of God. It is said that the victory of Lepanto was revealed to the Pontiff at the very time when throughout the Catholic world the Rosary sodalities were invoking Mary in that form of prayer which St. Dominic had instituted and which his children had propagated far and wide. Loving the Blessed Virgin with filial devotion, Dominic confided especially in her protection when he undertook his task of defending the faith. Among other dogmas denied by the Albigenses were those of the divine maternity and virginity of Mary, which doctrines they pursued with every form of insult. Dominic, therefore, defended to the utmost of his strength these privileges of Mary and called on her for assistance, praying often in the words, "Make me worthy to praise thee, O holy Virgin; give me power against thy enemies". How pleased was heaven's Queen with her pious servant, can easily be gathered from the fact that Dominic became the chosen instrument whom Mary employed to teach the Holy Rosary to her Son's Spouse, the Church. This form of prayer, at once mental and vocal, in which the chief mysteries of our faith are contemplated, while fifteen Our Fathers and as many decades of the Hail Mary are repeated, is most calculated to arouse and increase in the people piety and every virtue. Rightly, then, did Dominic require of his sons that in preaching the Word of God to the faithful they should frequently and carefully inculcate devotion to the Rosary; for of its usefulness he had had ample experience. On the one hand, he well knew that so great is the power of Mary with her Son that whatever graces He bestows on men come through her administration and apportionment; and on the other

hand, that so kind and merciful is she as to be wont to relieve the misery even of those who do not invoke her, while she is unable to refuse those who have recourse to her patronage. Hence the Church has always found Mary to be, especially through the Rosary, that which she is called in the customary salutations, namely, "Mother of grace" and "Mother of mercy". For this reason the Roman Pontiffs have neglected no opportunity down to our own times of highly commending the Rosary of the Blessed Virgin, and have enriched it with apostolic indulgences.

Need of the Dominican Order To-day.

Now the Dominican Order, as you yourselves understand, Venerable Brethren, is not less opportune in our times than it was in the day of its Founder. How many there are to-day destitute of the bread of life, that is, of heavenly doctrine, and who waste away as from starvation! How many are they who are deceived by the appearance of truth and are kept from the faith by sundry errors! That priests may suitably minister to the needs of all these, how necessary is it that they should be zealous for the salvation of their neighbor and be solidly grounded in a knowledge of divine things Moreover, how many ungrateful and forgetful children of the Church are turned away from the Vicar of Christ either through ignorance or malice, whom it is necessary to bring back to the bosom of their common parent! For remedying these and other evils of all kinds that afflict our age, how much do we need the Motherly patronage of Mary!

The Dominicans have, then, an almost boundless field in which they can labor most usefully for the common welfare. Wherefore it is our earnest desire that, on the occasion of this centenary celebration, they may renew their spirit after the example of their most holy Founder, and resolve to be every day more worthy of such a Father. In this, as is fitting, the members of the First Order should take the lead. Let them be ever more zealous in so preaching the Divine Word that loyalty to the successor of St. Peter and devotion to the Blessed Virgin may grow, together with a knowledge and defence of the truth. From the Dominican Tertiaries also the Church expects much good, if, by instructing the ignorant and the unlettered in the precepts of Christian doctrine, they try to conform themselves to the spirit of their Founder. It is our hope and desire that many of them will be constant in this work, since it is a matter of supreme importance to souls. Finally, we wish that all Dominicans will take special interest in promoting among the people the practice of reciting the Rosary. This practice we have already urged upon the faithful when occasion offered, following in this the example of our predecessors,

especially Leo XIII of happy memory. In these troubled days we most earnestly repeat our exhortation, which, if it be heeded, we shall regard this centenary celebration as having borne sufficient fruit.

Meanwhile, beloved brethren, as a pledge of divine blessings and as a sign of our benevolence, we impart most lovingly in the Lord the Apostolic benediction to you, your clergy, and your people.

Given at Rome, at St. Peter's, on the feast of the Princes of the Apostles, 29 June, 1921, in the seventh year of our pontificate.

BENEDICT XV, POPE.

THE STREET PREACHER.

ALAS that it should be a term of contempt! Yet what else was St. Paul? What else was One Greater than he? How has it come to pass that nowadays the term "street preacher" has come to be synonymous with "ranter", "demagogue", "tub-thumper", etc.? Presumably because these latter gentry have realized that this is the most effective method for getting their views known to the people whom they most desire to influence. They are wise in their generation. Even politicians find it necessary to imitate them at times; for what are electioneering hustings if not street platforms? If however we confine the term "preacher" to a man who delivers what he understands to be the Gospel message at street corners, it would be most unfair to dub all these "ranters". I have listened to many, and though some of them are raucous, it is not from fiery denunciation so much as from long years spent at street corners in all weathers and in conflict with a stream of traffic. They are generally most earnest men, and though often sadly deficient in theological knowledge are certainly full of the Spirit of God.

Let us say it boldly: *If we are to convert our people, we have got to become street preachers!*

There is a cold-blooded challenge. You may quarrel with it; you may try and show that it will not pay. But all the facts are against you. In fifty years' time no sermons of any real value will be preached in church; they will be delivered out in the open. In fifty years' time oratory, as it is so often mistakenly called nowadays, will be a thing of the past—if, that is, we live up to our convictions.

"I suppose," said an inquirer, "anybody can preach in the streets? You only need the gift of the gab, the knack of giving an apt retort, the trick of making jokes, and then the people will listen. Isn't that so?" "No," said his friend who had considerable experience, "you do not need any of those 'gifts'; the first two are fatal and the third is dangerous!" "What do you want, then?" "You want a thorough knowledge of the Penny Catechism and training in how to teach it effectively."

Let us take the work done by the Catholic Evidence Guild on any Saturday or Sunday. A "squad" of some four or five "active" members is destined for some prearranged "pitch". On arrival they proceed to set up a portable pulpit. This attracts considerable attention. The crowd probably fancies they are cinema operators and they hope they may find themselves "took" and figuring in the next "movies". Such illusions are dissipated when the Crucifix is set up. For it is a rule of the Guild that a large Crucifix must always be set up by the pulpit. This provokes astonishment, but practically never any ribald remarks or opposition. Then a short prayer to the Holy Spirit is said. It is amazing how quickly a crowd collects. People seem to spring up from nowhere. You begin with a sprinkling: you find when you have done that some hundreds are there.

But let us follow the proceedings of the "squad". The members are under the direction of a fully qualified lecturer: of this more anon. It is he who designates the speakers and who also tells them when to come down. He must be capable of answering any difficulties which may be beyond the capacity of the particular speaker. The first speaker, we will suppose, opens with an address on the Church founded by Christ. He bases himself of course on the Gospels and shows that Christ certainly did found a Church. He then proceeds perhaps to argue that this is only what was to be expected if His work was to endure. Then he goes on to show that this Church is essentially a teaching society and that unless we are prepared to accept its teaching it is hard to see how the Redemptive work of Christ is to be applied to our souls. The notable feature is the way in which he quotes texts: quite simply, with constant repetition, and with stress upon the words as being the actual words of the Gospel. When he has spoken, say for

some twenty minutes, he asks if there are any questions on the subject which he has been treating. Sometimes the hearers are slow to put questions. At other times there is a string of them fired off at the speaker. Some few questioners have a vague notion of logic; the majority have none at all. Hence comparatively few questions are really to the point. But they all have to be answered! There is the rub and here comes in the value of the "squad" arrangement. For not every lecturer can be expected to be prepared to answer every question! I once heard a priest asked by some one in the crowd: "What about them Three 'eavenly Witnesses?". The questioner had not the faintest idea, I think, of what he was asking, but then neither had the priest! Yet he, however, immediately retorted: "Good heavens! You can't expect me to know everything! Next question, please!" Now with a "squad" under a fully qualified lecturer, it is rarely the case that a question is put which none of them can answer.

The straightforward lecture followed by questions is of course the ideal. But often enough affairs do not run so smoothly. Your address may be punctured by a running fire of questions. This is a great trial to a beginner and he needs to keep a cool head. He has to learn, either from the questioner's tone or from the actual question, which questions to disregard—if his heckler will let him. Management of a crowd is a gift which some possess from the outset; others have to acquire it by practice. The one thing fatal to the lecturer is to lose his temper; he loses his crowd as well. Yet what could be more disconcerting than to get up as I did the other night after several speakers and with an address prepared on the Twelfth Article of the Creed (to which I had come in due course), and the moment my head appeared as I mounted the steps a voice cried out in stentorian tones, "What I want to know is, What about the Bible?" The only possible answer—if one was to secure a moment in which to collect one's thoughts on the Bible—was to counter with, "Well, what about the Bible?" The somewhat unexpected answer came, "I dunno!'

Everything depends of course on the humor of the crowd. And this is as variable as the barometer. Perhaps it depends on it. One night nothing seems to go as it should. Another

night you come down with the feeling that everything has gone off splendidly; the lecture went smoothly; the crowd did not misundersand stupidly, as at times they do; the questions were sensible; one's answers were pithy and to the point and appeared to give satisfaction. But the glory of it, the really consoling thing about it all, is that you never know when you really did the most good! Was it when everything went on wheels? Or was it when nothing went smoothly? God alone knows; but He does know!

"How long do you speak?" is a question one is often asked. If you are alone you often have to speak for considerable stretches. I have known one man to speak for four hours and a half! But this is obviated by the "squad" system, where each goes up in turn. Another question is often put: "What do you do when the others are up? Do you simply stand about?" No, you must get about among the crowd, on the fringe of it. It is here that the best work is often done. For one always has to bear in mind that it is not the noisy questioner whom we have to answer so much as the silent man in the crowd who never dares open his mouth but is listening intently for your answer. One might say with truth that those who "go further", those who come and speak to the priest afterward, are people who have never said a word out loud to the lecturer.

This latter consideration helps one considerably when some obstreperous objector proves himself a bore. He reiterates the same question again and again and never seems capable, or even desirous, of appreciating an answer. But his repeated nagging enables you to drive home the same truth again and again so that at last the answer sinks in. Certain questions come in waves, e. g. the presumed appalling state of Catholic countries or the horrors of the Spanish Inquisition, which of course the Church would reëstablish the moment it had a chance! In one town we had those questions over and over again, but now they rarely come, if ever. This one fact shows that we are on the right lines in at least this sense that questions which have been answered scores of times in print and the answers to which never seem to get home to the people we most want to influence, when answered *viva voce* seem to get home.

But the point which will, we fancy, prove of most interest to our readers is the training of the future speakers. It certainly presents problems. In the first place the material to work on is peculiar. The lecturer can presuppose no basis of philosophy or theology, and unfortunately he cannot even take it for granted that they know the New Testament well, much less the Old. He has however to bear constantly in mind that it is not his business to train philosophers or theologians: he has to equip men for a peculiar task; plain straightforward exposition of the Catholic faith to an auditory which knows nothing of it but is really anxious to learn. The one absolute requisite is a knowledge of the Catechism, and this one can safely presuppose or at any rate make a *conditio sine qua non*. The lecturer's duty is to show the students how to use the knowledge they already have and also how to supplement it in the most economical fashion. Hence he has to frame lectures based on what they already know or ought to know; he has to construct these lectures in such a way that his hearers can shape them for themselves into addresses such as could be profitably given in the street, and he has to show them the objections they may expect to meet and provide them with adequate answers. It is clear that the ordinary academic lecture will not meet the case. The men must be taught to *use*, not simply to know. Hence incessant questioning with insistence on carefully expressed answers is of absolute necessity. At every turn the student must be called upon to express himself. He must be shown how to keep to the point, how to avoid going down side tracks, how to formulate his address and arrange his points in the most effective way from the point of view of a very peculiar auditory.

The actual class is not the only medium for securing these results. After each set of lectures on a given subject—usually four—there is held what is termed a "speech night". The students, according to their number, are divided up into "squads" presided over by one of the lecturers; it is the latter's business to get each man to speak on some point in the course of lectures they have just had. Nothing tests a man's capacity for the open-air work so much as this. Many speedily find that they are not made for actual lecture work out-of-doors; others show that if carefully drilled they will soon be sufficiently equipped to make a start.

How is this start made? In practice it is found advisable to keep the members of a "squad" together out-of-doors as well as during their period of training. Thus they get to know one another and their mutual capacities. After a short time they are in a position to divide up the ordinary subjects amongst them and as each one feels prepared he presents himself for examination in a particular subject. If the board of examiners passes him after a trial address with stock questions and answers he receives a partial license, i. e. a permit to speak in public on that particular subject and no other. Neither can he undertake without leave of the head of his "squad" to answer questions on other points; if such questions are put he simply has to say: "I am not competent to tackle that question", and either the head of the "squad" or a lecturer who has a license in the subject thus introduced gives the answer. This particular feature of the open-air work calls for notice. The mere fact that a man has the courage to tell his hearers that he is not competent to answer certain questions never fails to impress the crowd. They feel instinctively that here is something above the ordinary; that the lecturer is not out to teach them everything and therefore probably nothing; that he is not out to show himself off and make a display. Moreover, such self-restraint is of immense assistance to the lecturer himself. It keeps him from getting conceited; for it is idle to deny that this type of work has its pitfalls. To be able to answer a crowd, to carry on a many-sided duel with rapier cut and thrust is an exhilarating thing and the human spirit is apt to assert itself. If his happens, there is danger lest as the natural man asserts himself the supernaural element should walk out by the backdoor. It is also to the Church's profit. For a half answer or an unsatisfactory answer must inevitably do more harm than good.

As a student makes progress, he finds he can take a series of partial licenses, and when he has taken out a certain number he is in a position to apply for a general license, though these are not too readily granted. A fully licensed man is in charge of each "squad", and all the "squads" are under the general direction of the Lay Master of the Guild. For it must be remembered that the Guild is essentially a Layman's Guild, though under the direction of the ecclesiastical authorities.

Its president is generally the Ordinary of the diocese with a vice-president designated by him. The trainers are generally, at least at the outset, priests; though it is found that after a time the best trainers are laymen who have been through the mill themselves and have practical acquaintance with the work.

We have said enough to show how glorious an apostolate is herein offered to the laity. No one will imagine that it is easy work or that it can be undertaken light-heartedly. It means constant sacrifice. It is not always summer time; it is not always fine weather. Yet the C. E. G. lecturer has to be prepared to frequent his "pitch" under very adverse conditions. He has to face wet and cold and at times foggy atmosphere. Never imagine that the rain is going to keep a crowd away! They just turn up their collars and stick it out! Often the speaker longs to see the crowd dribble away as the rain drops trickle down his nose and his shoes squelch with water. But he may as well give up any such longing: he is simply offering a practical commentary on II Corinthians 11!

The question may be asked: "What practical results have you to show?" The case of the Guild in London may serve as an answer. It started operations in the early summer of 1918; it now has some ten public "pitches" and sixty qualified lecturers; it holds meetings practically daily in Hyde Park and at the dinner hour in various parts of the city. The work has been taken up in other dioceses and the Guild is now at work in Liverpool, Birmingham, Cardiff, Essex, etc. "Quod Deus incepit, Ipse perficiat!"

HUGH POPE, O.P.

London, England.

THE PRIEST AND HIS ROSARY.

I.

THE Rosary is not an obligatory prayer, albeit there are few clerics who do not say it daily. For the priest the Church has provided as a safeguard of his sacred calling the obligation of the Breviary. It combines in its parts, which are mutually illustrative, his spiritual reading, his meditation, and the worship of prayer and thanksgiving due to his Divine Master, in whose name he leads his people. The cleric who

recites his Breviary attentively and reverently finds in it instruction, such as the inspired prophets, the Fathers of the Church and the great interpreters of Catholic doctrine made use of to convert the world and draw souls to perfection. All through each day's appointed reading are scattered the maxims that strengthen motive and resolve to follow the Good Shepherd, and the examples to show that pastoral holiness is possible under all circumstances. Finally it contains prayer that meets the soul's solitary need, and common prayer in which the pastor joins with his people and with his brethren throughout the Christian world. It takes the form, of ejaculation, of the sorrowful plaint for sin, and again of the joyous chant in grateful psalm or liturgical orison or sequence. The fact that it is a solemn obligation, renewed each day before the midnight hour sets in, is a reminder of his vocation, a warning against reckless abandonment to negligence or sin, a consolation when otherwise he finds little time for personal devotion amid his daily quest of souls to be fed or to be regained for Christ.

When at rare intervals or under the stress of unforeseen necessity the priest has to forfeit the Breviary, he takes the beads, and the Rosary becomes a fitting substitute for he canonical prayer. The word " Beads " is of Saxon origin and signifies prayer (bede, bidden, beten), and not, as one might suspect, a string of pearls or beads. In that sense it becomes a supplement as well as an adjunct of the Divine Office.

II.

The " Beads " consist of the repetition of the Our Father and the Hail Mary. The Our Father is a pastoral prayer. Not as if it were meant for pastors only; but in the sense that it is a community prayer in which the pastor leads the flock in its alternate response. In St. Luke (11: 1-4) Christ is presented as teaching it to His disciples separately; in St. Matthew it belongs to the teaching from the mount (6: 9-13), and the Vulgate Latin adds "Amen" as if to indicate this characteristic. The beads used by the monks and hermits of the fourth century down to the days of Godiva of Coventry in the eleventh, whether worn in the form of a knotted cord, or carried as a pouch of pebbles, or in the shape of chaplets and beaded strings, were called " paternosters " because they sug-

gested a fixed number of repetitions of the Our Father. The Apostles had known well enough what the duty of prayer meant, before they asked our Lord to teach them how to pray. So did the Hebrew people whom Christ taught from the mount, for they had to learn, from childhood up, the psalms, which would answer every phase of prayerful need. But the Our Father was a summary of all those needs; it was in the true sense a "breviary", and hence it became an important part in the public worship of the Church, in the liturgy of the Mass, and at intervals in the Canonical Hours. Hence the Our Father, repeated fifty or a hundred times or oftener, constituted the prayer of the "beads" which priests and friars carried, that they might lead the congregation in church. Beads could be bought in the public marts, or in the "Paternoster row," where the guild members who made them (the "paternosterers," *patenôtriers*), had their stalls.

Afterward the Hail Mary came into use and St. Dominic, as Alan de Rupe assures us, devised a combination of Paters and Aves for the beads, that the flood of false teaching by the "Albi" gnostics might be destroyed through the intercession of her of whom it has been said, "omnes haereses interemisti in universo mundo". The pretty legend of Our Lady taking rosebuds from the lips of the young monk or nun who recited the Aves, and weaving them into a garland with which to crown herself, gave rise to the appellation of "Rosary" for the chain of beads, which the devout Russian calls his "ladder", perhaps because he sees in its doubled string a means to rise higher through meditation and prayer. Some of the Eastern people give it the name of "reverence," because they begin their prayer of the beads by a protracted sign of reverence which means preparation for prayer or standing in the sight of God. Pater and Ave are thus combined to make an official prayer, sanctioned by the granting of special indulgences, and looked on as the spiritual sword of the priest and especially the religious who wears it upon his belt. Indeed in the Melchite Church it is called the "spiritual sword" given to the religious novice with the *mandyas* or holy habit.

III.

The Dominican Rosary, which is the most popular form of reciting the "beads", safeguards the devotion against becoming a mere mechanical repetition of words, by requiring meditation upon certain mysteries of the Incarnation and Passion of our Lord. That this is a wise provision will at once become clear when we remember that the custom of reciting prayers with the aid of stringed beads is a pagan practice also, which has become a mechanical lip-service in religion because it has lost its original signification. Thus the Mahomedan in fingering his "Tasbih" (string of beads), merely repeats the word "Allah", and men may be seen at all times in the streets of Constantinople, handling their amber bead chain as one handles a watchguard or a light cane, for the pleasure of it. To make vocal prayer an elevation of the heart as well as a sound of words, reflexion is necessary. And reflexion is aided by the imagination, through meditation on the mysteries of our Lord's life.

Such has been the meaning of the Dominican Rosary from the outset. An early interpreter of what has been called the "Psalterium Rosarii" is the Dominican Fr. Coppenstein (c. 1613). He speaks of three approved ways of reciting the rosary. The first is to meditate for a little while before beginning the recitation, on the mysteries which are to bring the life of Christ vividly before the mind while making the invocations of the Our Father and the Hail Mary. The second method is to make such reflexion on some particular mystery before each decade. The third way is to repeat after the name of Jesus in the Hail Mary the particular mystery, and thus to fix the mind upon it while addressing Our Lady. This latter mode was simple when the Hail Mary ended, as it formerly did, with the word Jesus; for the invocation "Holy Mary, Mother of God," etc. is a later addition of approved devotion in the Church.

Bishop Esser, a member of the Dominican Order, who has written with much erudition at different times on this subject, mentions a MS. in the Carthusian monastery of Treves, in which a Friar Dominicus Prutenus, speaking of himself in the third person, under the name "Rupertus", tells us that he

introduced the method of inserting after he name of Jesus the clauses on the mysteries. "Meditationes et clausulas vitae Christi Jesu ad rosarium Beatae Virginis Mariae ipse primus addidit." [1] The form of recitation is given in the following example:

Ave Maria gratia plena, Dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus Christus—quem angelo nuntiante de Spiritu sancto concepisti. Amen (semper addatur in fine).

Soon this method was introduced into Brittany and Belgium, chiefly through the zeal of the above-mentioned Alanus de la Roche (de Rupe), who was a native Breton. He seems to have confounded the Carthusian Fr. Dominic of Prussia (Prutenus) with St. Dominic, the founder of the Friars Preacher, through whom the Rosary of Our Blessed Lady is said to have originated. Alanus gives five ways of reciting the Rosary, all of which make use of the "clausulae"; that is, they insert the mention of the mystery after the Holy Name of Jesus.[2]

It appears from reference to the Acta of the Sacred Congregation of Indulgences that in course of time the pious zeal of individuals here and there led to needlessly long digressions in the custom of inserting the different mysteries while reciting the Rosary. Thus the final invocation of the Hail Mary became detached from the prayer itself, and objection was raised that it was an interruption which might prevent the gaining of the indulgences attached to the recitation of the beads. This objection gained fresh force through the repetition of an old injunction in the new Code of Canon Law. Certain scrupulous attendants at the devotions of the Rosary recited in the old-fashioned method, especially among Germans (to whom Fr. Dominic the Prussian had first given it), appealed to the S. Congregation of the Poenitentiaria, during the war, to have

[1] A later hand has inserted the following marginal gloss: "Idem (Rupertus) quotidie meditatus fuit vitam Christi et passionem ejus, clausulasque rosarii nostri primus adinveniendo propalavit".

[2] Abbot (Cardinal) Gasquet in the *Downside Review* (1893) and Fr. Thurston, S.J., in the *Month* refer to this practice as in use in England before the so-called Reformation, and Bishop Esser has since then shown that the custom of inserting the clauses in the Hail Mary was prevalent in England to a much larger degree than is indicated by the scanty remnants of documents found in the British Museum where the iconoclastic spirit of the Elizabethan persecutors permitted but little evidence to remain of Catholic devotion of earlier times.

this anti-patriotic practice stopped forthwith. Some private member of the S. Congregation to whom the iniquity had been made clear, promptly replied: it is all wrong—"Negative," and this answer was duly promulgated. But there were others, like Bishop Esser, member or president of half-a dozen Roman Congregations, who knew more about the subject than the objectors and who from childhood up had been taught to recite the Rosary with the "clausulae." They might be consulted with profit. No doubt, the interruption of an indulgenced prayer by insertion of devotional additions, no matter what the motive, is an interference with the authorized version, and as such forbidden under pain of forfeiting the indulgences attached to the prayer. But is the insertion of a short "clausula" serving the prescribed object of meditations, such as the early Dominicans and Carthusians taught in reciting the Rosary, really an interruption which carries with it the deprivation of the indulgences? Apparently not. A recent decision (22 January, 1921) of the S. Congregation permits the insertion where it has been the custom, but prohibits its extension elsewhere. This is explained by a former response given by the same Congregation (1 Sept., 1884) and referred to in Beringer's authorized work on Indulgences. The interruption actually forbidden was a lengthy digression, or sort of sermon in which eloquent preachers indulged in needless rhetoric while reciting the Rosary for the people: "agebatur de additionibus multo longioribus quam in praesenti casu".[3] We gather from this declaration the spirit in which the S. Congregation decides the question whether the insertion of the mysteries is allowed. Where the custom exists, it may be retained and if elsewhere the method is not to be advocated it is because it is apt to give rise, as it has done, to such extension of the "clausulae" as would constitute a real interruption of the indulgenced devotion. The custom of introducing a sentence which facilitates meditation on the mysteries, as practised especially among the German people, is no interruption of the Rosary, as is proved by the fact that the Sacred Congregation expressly permits it where it is in use.

The method referred to inserts the mystery after the name of Jesus in the Hail Mary, as follows:

[3] Cf. *Collationes Brugenses,* May-June, 1921, p. 250.

For the *Joyful Mysteries:*

1. Hail Mary . . . blessed is the fruit of thy womb, Jesus (whom thou didst conceive of the Holy Ghost). Holy Mary . . .
2. Hail Mary . . . blessed is the fruit of thy womb, Jesus (whom thou didst carry to Elizabeth). Holy Mary . . .
3. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who was born of thee in Bethlehem). Holy Mary . . .
4. Hail Mary . . . blessed is the fruit of thy womb, Jesus (whom thou didst offer up in the temple). Holy Mary . . .
5. Hail Mary . . . blessed is the fruit of thy womb, Jesus (whom thou didst find in the temple). Holy Mary . . .

For the *Sorrowful Mysteries:*

1. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who suffered bloody sweat in the garden). Holy Mary . . .
2. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who was scourged for us). Holy Mary . . .
3. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who was crowned with thorns for us). Holy Mary . . .
4. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who bore the heavy cross for us). Holy Mary . . .
5. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who was crucified for us). Holy Mary . . .

For the *Glorious Mysteries:*

1. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who rose from the dead). Holy Mary . . .
2. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who ascended into heaven). Holy Mary . . .
3. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who sent us the Holy Ghost). Holy Mary . . .
4. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who took thee, O Virgin, into heaven). Holy Mary . . .
5. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who crowned thee, O Virgin, in heaven). Holy Mary . . .

IV.

During the month of October the recitation of the Rosary is eminently a public devotion which combines with the liturgical service of Mass and with Benediction of the Blessed Sacrament. Here the beads of the priest, as pastor, become a chain by which he binds his flock to the altar through devotion to Our Lady, and in the contemplation of the mysteries of Christ's life in

which she had so important a part. The recital of the beads at low Mass ought not to be a mere vocal repetition of Hail Marys. For even if we assume that the rosary is said during Mass, with thoughtful devotion, it can never become a substitute for the liturgical prayers of the Mass with its indulgenced additions. To make it so would be a lowering of the standard of devotion; and to many a Catholic who is accustomed to assist devoutly at the Holy Sacrifice the mere recital is a distraction rather than a help to the realization of the sublime mystery. We can only suppose that the Sovereign Pontiff, Leo XIII, when he promulgated the Encyclical in which this mode of honoring Our Lady and obtaining her special intercession during the month of October is suggested, saw in it an inducement to bring the faithful to a more ready assistance at the Mass.

Is there any other way of making the devotion of the Rosary part of our devout assistance at the Holy Sacrifice than the mere mechanical recitation of Hail Marys? An effort in this direction would probably yield the fruit of a hundred sermons if it were to produce an attitude of mind by which, while we gain the indulgences for meditating on the mysteries of the Rosary, we should also learn to appreciate the value of the Mass as comprising the chief mysteries of our Lord's life. If I venture to suggest a tentative method of doing this, it is only in the trust that the pastor who is anxious to feed his flock will easily improve upon it if he gives the matter a little thought and effort. We mostly leave to the teachers of the school children this part of our pastoral task, and they do it well as religious. But it is the adult I have in mind, who has not the habit of meditating when reciting the beads, yet whose spiritual life would be immensely benefited and comforted if he could do so.

If a lay person leads in the recitation of the beads at Mass, let it be (where the exercise is not confined to the school children) one who to intelligent piety adds a good enunciation in a clear, pleasing voice. Many can acquire both with a little drilling. They will recite the Apostles' Creed, brief acts of faith, hope, and charity, and of contrition. With this the Mass begins.

After the gospel, a brief offering of the Rosary is made to unite it with the offertory of the Holy Sacrifice: "We offer Thee, O Lord, our prayer and meditation on the mysteries of the Incarnation in union with the Holy Sacrifice, so that by the remembrance of Christ's life and death we may have part in the offering of Himself on our altar. Accept it in particular for (here express some special intentions) Amen."

If the Mass is said with the prescribed deliberation two decades, with the customary brief introduction, might easily precede the act of Consecration and three follow it. In every case it is possible to add some word that will connect the mystery with the part of the Mass about to take place at the altar, thus for the

Joyful Mysteries:

Annunciation — As the Angel saluted Mary, so we salute Christ who is about to come down upon our altar.

Visitation—As Mary visited Elizabeth, do Thou, Lord, visit our hearts with Thy sanctifying grace in the holy Mass.

Birth of Christ — As Thou wast born of the Blessed Virgin, be Thou born in our hearts by our participation in this Holy Sacrifice.

Offering in the Temple—As Mary offered Thee in the temple, so do we offer Thee to the Eternal Father for our sins.

Finding in the Temple—May we find grace in Thy sight, O Lord, through Jesus sacrificed for us on the altar.

Sorrowful Mysteries:

Agony in the Garden of Gethsemane—We unite our sorrow for our sins with Thy agony that we may obtain pardon for ourselves and the souls in purgatory.

Scourging—We offer the Precious Blood which Thou didst shed for us renewed in the chalice on the altar for our sins.

Crowning with Thorns—Through the Blood of Thy thorn-crowned head shed again on the altar, drive from us all evil thought and fill our hearts with desire for good.

Carrying the Cross—Grant us strength to bear our cross, through Thy precious Blood offered on the altar.

Nailing to the Cross—Draw us to Thy Cross, that we may die in Thy grace.

Glorious Mysteries:

Resurrection—Grant that through the virtue of the Holy Sacrifice we may rise with Thee on the last day.

Ascension—Draw our hearts to heavenly desires in union with Thee on the altar.

Coming of the Holy Ghost—Infuse Thy holy spirit into our souls that we may know Thee and love Thee more and more.

Assumption B. V. M.—We ask the grace, through this holy Sacrifice, of a deeper devotion to Our Blessed Mother.

Coronation—May our love for the Immaculate Mother of Christ attach us more closely to her Divine Son in the worship of the Most Blessed Sacrament of the altar.

If these suggestions seem crude to the eloquent and the spiritual-minded, let us remember that they are only suggestions. They are none the less in harmony with the spirit of the Rosary as a parish devotion, and they serve the purpose of a spiritual weapon for priest and pastor. It was in some such fashion that this sword of the beads was wielded to gain the victory at Lepanto over the Turkish hosts in 1571; and again in 1716, when Prince Eugene won his battle in Hungary against the same foe of the Christian world. It was for this that Clement XI, Benedict XIII, and Leo XIII raised their voices in behalf of the devotion as a permanent bulwark against disbelief, sacrilege, and the insidious modern scepticism that pervades the world to the destruction of Catholic doctrine and virtue. It is for this—and not merely to promote the mechanical repetition of Hail Marys—that Confraternities of the Dominican Rosary have been established throughout the world. It was under the impulse of this feeling of a great need of prayerful means in the hands of pastors, which were at once rich in fruit of grace and easy of practice, that the Perpetual Rosary and the Living Rosary found their enthusiastic propagators under approved auspices in the Church.

One thought more. Could we not make better use of the beautiful office of the Rosary in our Breviary both for our own priestly devotion, and for that of the flocks committed to our care? The Latin hymns taken from the Dominican and incorporated into the Roman office are not only beautiful and instructive, but their musical rhythm lends itself to easy instruction for the chant at the October devotions. Dr. Hugh T. Henry of the Catholic University has made very musical and literal translations of them to answer the purpose of sodality and congregational singing. A melody could easily

be found for them where it does not already exist. To do so entails some pastoral industry; but then the pastoral office is not intended to be a sinecure. The *cura animarum* means *quaerere animas.* The search is an essential part of the shepherd's office and it is always rewarded: *Quaerite et invenietis.*

FRA ARMINIO.

THE CHRISTIAN CLASSICS IN THE HISTORY OF EDUCATION.

SAINT AUGUSTINE'S *General Review* of all his written works, finished during the last two years of his life, is a wonderful index to problems, thoughts and habits of mind extending over more than forty years of the great convert's life. The aim of the *Review*, Augustine says, was to show the line of thought which he had followed as a Christian layman, priest, and bishop. He invites his readers of the future to trace in this *index* the plan and work of his literary life, the building of Christian thought and design, the work of forty years in touch daily with the teaching of the Catholic creed, the influences of Catholic life, the study and the solution of problems of the old heathen world.

Quapropter, quicumque ista lecturi sunt, non me imitentur errantem, sed in melius proficientem. Inveniet enim fortasse quomodo scribendo profecerim quisquis opuscula mea ordine quo scripta sunt legerit.—*Prolog. in Retract.*

There is nothing, I believe, in the philosophy of the older schools, nothing in the heathen classics to compare with this calm assurance of the Christian thinker. He asks only for a fair study of his work, his witnessing to the mind of the Church, the Christian solution of pre-Christian problems of life.

This is, of course, a distinctive mark of the Christian classics. The literature of the Catholic Church from the second century to the fifth is the work of men who have found security in the evidence of visible facts. Justin, Minutius Felix, Cyprian, Lactantius, Jerome, Ambrose, Augustine are men who have seen and proved Christ's influence in visible and tangible results. The time-old questions of pre-Christian schools, speculations on happiness, the aim of life and how to reach it, have found their answer in the Gospel records, in the

thought of the Catholic creed, in the faith and the following of Christ, in the life of the visible Church.

The earlier apologists had covered the ground quite completely. Errors far-reaching and fatal to thought in the metaphysics and morals of the old systems were corrected and restated to square with reason and the Christian "Rule of Faith." But something more was needed, something positive and constructive to build up Christian thought, to form Christian habits of mind. The academic theories and speculations of the older masters and schools must be brought to harmonize with the sense of faith, the practical life of the Church.

St. Jerome in his school at Bethlehem was giving to the world of Christian thought and culture the literary treasures of the Bible, its history, its poetry, its religion, in the classical forms of the living Latin tongue. In the Christian schools of Asia Minor Gregory of Naziansus was building up a school literature, Christian standards of thought in plain didactic and poetic form. But, so far as we can learn from contemporary sources, the state and municipal schools of the Latin West still retained the old heathen courses in letters and philosophy. Too often also the morals and social ideals were not above the pre-Christian standard of life. Here was a work to be done for Christian thought, mental training, school work, education, literature. The problems of the old philosophers, in dialectics, metaphysics, morals, were to be taken up, studied, tested in the logic of their own premises. The heritage of human thought in the old heathen systems was to be reformed, recast, and stated anew to fit in with the new Faith, the morals and ideals which made the life of the visible Church, which formed the literature of the New Testament. This was a problem for the Christian Fathers of the fourth century.

Controversy is distasteful always to one who loves fairness in history. On this particular point, however, in the history of human learning, of education and schools a tradition has been built up about the attitude of the Fathers of the Church to the learning of pre-Christian literature, which is, I believe, plainly untrue, a modern educational myth. We are told that "Augustine, who until nearly the middle of his life was a teacher and had written a great treatise on dialectics, later, as an ecclesiastical administrator condemned the very works that had broad-

ened his mind. . . . The principle of authority contained in his *City of God* and his *Confessions*, together with his personal influence, was largely instrumental in bringing about the Council of Carthage (401),[1] at which the clergy were forbidden to read all pagan literature." [2]

I have no wish to question the sincerity of various statements which make up this description of Christian influences and the attitude of the Church to pre-Christian learning. We are not judging motives of individual teachers, or reflecting upon the quality of schools that will stand for this type of *The History of Education*. But, in the school work of the present or the past, facts must be counted ahead of sincerity: the records of the past must rank before mere traditions or types or methods in the make-up of the " History of Education ".

Augustine's own account of what was done for the study of pre-Christian systems of thought, the various heathen sects, and schools of philosophy, is interesting. Such an account is easily gathered from the text of Augustine's genuine works, and from the final *Review* of his life of forty years as a Christian thinker and writer. I shall limit myself as closely as I can to facts stated by Augustine and to his own descriptions of school work done with the approval evidently of St. Ambrose and designed by Augustine for Christian school use. Both the subject matter and the plan of this work belong, I believe, to the History of Education.

After Augustine's conversion, the triumph of grace and the reward of the persevering prayer of his mother, described in the Confessions (Bk. viii, Chap. 12), he continued his work as a teacher in the schools of Milan to the close of the summer term—" about twenty days ", he says, to the vacation of the

[1] *A History of Education;* Macmillan, 1915, Vol. I, p. 288; by Frank Pierrpont Graves, Ph.D.

[2] We may be pardoned the suggestion of a *" test question "* here for high school pupils and college students for whom this textbook is *authority* on the History of Education: What was the influence of the " principle of authority in his (Augustine's) *City of God "*, a work begun in the year 413, and finished thirteen years later, in 426, upon the rulings of the Synod of Carthage in 401?

Another point of interest to a student of the History of Education would be just what was the meaning of the *Libri ethnicorum,* which bishops were told not to read? Were they the classical authors, whom Augustine, Ambrose, Jerome knew, admired and quoted constantly, or were they the low, vile productions of later writers which any clean-hearted man ought to be ashamed to read?

vintage time. During the autumn of the same year, 386, probably in October, Augustine with his mother, St. Monica, Navigius his brother, and a few companions, among whom were Alypius, his life-long friend, and two former pupils Licentius and Trigetius, retired to a villa outside Milan, the country home of a wealthy friend, Verecundus. This Verecundus had been a teacher also (*grammaticus*) in the schools of Milan. He was not at this time a Christian, though his wife was a Catholic; and he also was received into the Church in the following year, while Augustine was at Rome on his way back to Africa. The entire manor, house, grounds, and entourage of servants were left apparently at the command of Augustine and his companions. There, in quiet retreat, while preparing for baptism, during the fall and winter months, 386-387, Augustine issued his first Christian studies in the philosophy of the pre-Christian schools. Eight books or treatises [3] are listed in the *General Review* as the result of these first studies in critique, written before Augustine's return to Milan for baptism, Easter Eve, 387.

The work of the Christian thinker for education, his studies in the thought of the old school systems will stand on their own merits. Compared, book for book, with the philosophy, the logic, the metaphysics, the morals of the old patrons, with the *Quaestiones Tusculanae*, *De Officiis*, *De Natura Deorum* of Cicero, or *De Beata Vita* and *De Tranquillitate Animae* of Seneca, Augustine's studies mark, I believe, a distinct advance over the heathen schools, both in quality of thought and in methods of teaching. The old way was to teach systems of thought under the shadow of a name. To make clients true to the style and the expression of great teachers of the past was the claim and the boast of the heathen schools.[4] The result in *Education* was an over-plus of second-hand thought, endless sophistry, rhetoric and the ornament of language with nothing to say, reflected in the gossip and small talk, too often in the scurrility, of later heathen classics. Augustine's way, as we follow it in these early Christian studies, is to give

[3] The eight treatises, counting each book as a distinct treatise, are *Contra Academicos,* three books; *De Beata Vita,* one book; *De Ordine,* two books; *Soliloquia,* two books.

[4] See Augustine's Letter to Dioscorus—CXVIII—on the meaning of the old heathen masters—ECCL. REV., June, 1920, pp. 361 ff.

living interest and the vigor of original thought to the old frame of heathen systems.

The Christian school work of Augustine begins with the study of Academic Scepticism. He takes apart the dry tinder of the old schools. He explains the premises of the Academic theory to his pupils. He helps them to analyze, to make their own definitions, to draw conclusions and inferences. He corrects what will not square with lines of sound logic. A full record is made in shorthand of every session of school work. The stenographer probably was a slave, one of the servant staff of the villa. Later these stenographic reports were copied in script for future use. The aim obviously was Education. The result was a school literature, which has, I believe, no parallel in the heathen classics. The eight *Opuscula* finished during these months of retreat are a series of independent studies in critique. They are the deliberate judgment of the Christian thinker upon the qualities of the learning, the literature, the philosophy, logic, metaphysics and morals of the old masters, as they were then taught in the schools of the Empire.

These studies seem to belong materially to the *History of Education.* They are contemporary sources of information on schools and school systems. They record the criticisms of a teacher who had had twelve years of experience in the schools of Carthage, Rome and Milan. They describe the working methods of Augustine, preparing texts for school use. They show the attitude of the Christian thinker to the beauties and the real worth of the heathen classics. They are at once a contemporary review of heathen standards in philosophy and literature, and the quarry of materials which remain intact in the modern structure of our own Christian, Scholastic philosophy.

The plan of Augustine in these first studies was evidently a course in the school systems of the past, a contribution to the History of Education. A survey of schools of the past is clearly school work for the present and the future.

Augustine's studies in Scepticism—(*Contra Academicos*); his analysis of the Stoic theory of the end and purpose of life—(*De Beata Vita*); his constructive work on Order in the physical world, Law in the world of spirit and mind—(*De Ordine*), mark, I believe, an advance distinctly Christian in the history

of education and methods of teaching. We have nothing in the heathen classics, in pre-Christian philosophy, in the sources of school literature and school systems, so rich in details of information, so thorough in independent and original thought as these studies in the retreat of Cassiciacum. The stenographic reports, from which he have our texts in modern type, are like pictures from life, and the life is school life. It is Christian Education at work in the fourth century.

Comparing the material sources of the History of Education, Christian and pre-Christian, I believe that I am secure in saying that the systems of thought, theories, and speculations of the old heathen teachers were never studied, never appreciated in points of real excellence, never corrected in wrong conclusions, principles and premises, as we find them studied, appreciated, and corrected in the text of these school treatises of the Christian convert.

As to the evidences of contemporary interest in these Christian school studies, standards of criticism in the History of Education, our information is gathered from Augustine's own text, and from men who knew the times. There is of course some assurance of a clientele in the patrons of letters and learning to whom the studies are inscribed and dedicated. Romanianus, Zenobius, and Theodore Manlius,[5] whom Augustine exhorts to the study of philosophy, were men interested in literature and the problems of the day. Theodore Manlius, to whom *De Beata Vita* was dedicated, is described by Augustine as a man of splendid acquirements, a Christian evidently, well known to St. Monica at Milan, whose "repute will go down to posterity," Augustine tells his mother, "whose name will save these times from the reproach of ignorance". "But my books", Augustine adds jestingly to his mother, "if they come

[5] Romanianus, to whom Augustine dedicates the three books *Contra Academicos*, was a wealthy provincial of Africa. He helped Monica to bear the financial burden of Augustine's education at Carthage after the death of Patritius. He was at Milan just before Augustine's conversion, where Augustine describes him as one of the circle of "searchers in philosophy", "about ten", who were planning a scheme of common life, a sort of "Brook Farm Community", to cultivate peace and learning. (*Confess.*, Lib. vi, c. 14.) — Confer *Contra Academicos*, Lib. II, cc. I-II.

Zenobius, to whom the books *De Ordine* are inscribed, was probably also a resident of Carthage. Augustine speaks of him as one with whom he had frequently discussed the problems of order and the laws of nature. Zenobius, probably this same, is named in the letter of Dioscorus, cxvii, in which he tells Augustine Zenobius, Magister Memoriae factus—keeper of records or Head of the Record Office.

to the hands of a reader in the future, may meet with scorn. When they see my name on the codex: Who is that? they will say, and throw the book aside"—"Mei autem libri si quorum forte manus tetigerint, lectoque meo nomine, non dixerint: Iste quis est? codicemque projecerint"—"But", Augustine continues, if some, more curious, go beyond the opening pages, and find me studying philosophy with you (St. Monica), they may give it a trial"—"me tecum philosophantem non moleste ferrent" (*De Ordine, Lib.* 1, c. xi).

About the beginning of Lent probably, Augustine with his companions returned to Milan, when the candidates for Baptism (*Competentes*), were regularly instructed and taught the meaning and reality of the Sacraments and rites of religion preparatory to the reception of Baptism on the eve of Easter. *De Immortalitate Animae* was written at this time—"Jam de agro Mediolanum reversus scripsi librum *De Immortalitate Animae,* quod mihi quasi commonitorium esse volueram propter *Soliloquia* terminanda" (Retract., 1-5). This little work, Augustine says, is a reminder only, a rough draft, recalling the line of thought, principles and arguments of the *Soliloquia*, supplementary to the informal meditations of his retreat at Cassiciacum. The reasoning is solid and concise. The work is, I believe, the first complete corrective of the old heathen ideas about separate substances, objective truth, the eternal reasons of things and their relation to intellect, to the human mind.

The literature of philosophy, the schools and systems of the old heathen masters are pretty well covered in this series of studies finished before the summer of 387. The collection of treatises, under the prudent direction of a living teacher, would make a respectable college course of reading in Christian and pre-Christian philosophy, with helpful sidelights on the theories and speculations of pre-Christian times. It would have the distinct advantage of correcting the myth of modern text books on the History of Education. It would show our Catholic students what was the real attitude of the Church to the old learning, what Augustine, and, by the way, Ambrose, Jerome, Lactantius did for education and schools in the fourth century. It would open the way to sources in the history of human learning and help to give the Fathers their proper place in Catholic tradition, in the modern mind.

Before Augustine with Monica and their party left Milan for Africa, probably during the summer of 387, another school work was planned and in part finished under the direction evidently of St. Ambrose. From Augustine's description of this work it seems to have been designed as a complete system of text books in the liberal arts for the schools of the time. Augustine says of it: "Per idem tempus, quo Mediolani fui Baptismum recepturus, etiam disciplinarum libros conatus sum scribere, interrogans eos qui mecum erant, atque a hujusmodi studiis non abhorrebant . . . sed earum solum *de grammatica* librum absolvere potui, quam postea de armario nostro perdidi" (it is still missing from the bookcase of Augustine's genuine works) "et *de Musica* sex volumina, quantum pertinet ad eam partem quae Rythmus vocatur. Sed eosdem sex libros, jam baptizatus, jamque ex Italia regressus in Africam scripsi; inchoaveram enim quippe tantummodo istam apud Mediolanum disciplinam. De aliis vero quinque disciplinis, illic similiter inchoatis, *de Dialectica, de Rhetorica, de Geometrica, de Philosophia* sola principia remanserunt; quae etiam ipsa perdidimus: sed haberi ab aliquibus existimo" (*Retract., Lib.* I, *cap.* 6).

This list of Primary and High School text books prepared by the experienced teacher, now the Christian thinker, is a point to be noted in the History of Education. Augustine evidently did not lose interest in the schools and the aim of school work when he acquired the gift of Catholic faith. The books are listed as belonging to the standard school courses of the time, seven branches of the liberal arts. The fact, which Augustine notes forty years later, that his own copies have wandered out of his control, but that they are in the possession, as he thinks, of some of the brethren, points evidently to their accepted use. The preparation of these books by the schoolman and convert, their approval by the Bishop of Milan, would recommend them for Christian use at a time when the means of primary education was the enterprise chiefly of private schools, and the teachers, usually, trusted servants, slaves trained for that branch of work in the family.[6] The six books

[6] See Augustine's references to the education and training of his mother, as a child, derived evidently from Monica's account to her own children (*Confess.*, lib. ix, cc. 8-12).

on music are the only ones that remain now of this school course. They are types, presumably, of methods followed in the others. In the simple and direct form of question and answer they take up the subjects of sound, quantity in syllables, melody, modulation, and harmony. The laws of versification, numbers, meters, and the structure of poetic forms are set forth in a style fitted to the mind and the thought of a child. As types of their class, as complete text books, covering the theory and practice of the subject as it was taught in the fourth century, they seem to deserve a place in the History of Education. Their simple, dialogue form combines thoroughness with clearness of thought. They are concrete examples of methods of teaching, and, I believe, of efficient methods of their time. Books three and four contain *in extenso* all that we find in our modern texts on Latin Prosody, with splendid familiar illustrations from the heathen poets, chiefly Horace and Virgil.

The date of Augustine's leaving Milan for Africa, together with his mother and companions, cannot be fixed with certainty. It was probably during the summer of 387. Possidius, the first biographer of Augustine, says that, after his baptism, returning to Africa, he lived quietly in community with brethren of a kindred spirit on lands which had belonged to his father near Tagaste. There he was *teaching* those who lived with him and those who were afar by word and by writing for about three years, when he was ordained priest by Valerius the Bishop of Hippo.[7] Augustine himself has described the last days, the illness and the death of St. Monica in the ninth book of the *Confessions*. This was, he says, at Ostia, as they were waiting to take passage to Africa on their homeward journey. In the *General Review* he has listed also three distinct works[8] which were written at Rome while he was on the way back to Africa. A probable explanation of this stay at Rome is that the delay at Ostia occasioned by the sickness and death of St. Monica extended beyond the open, sailing season, when the ports of the Mediterranean would be closed for the winter. St. Monica is not named as participating in these

[7] Possidius, *Vita Augustini*, cap. iii.

[8] The three works are *De Moribus Ecclesiae Catholicae, De Moribus Manichaeorum, De Libero Arbitrio, Libri tres.*

studies written at Rome, as she did formerly, when she contributed her lively interest and her own original thoughts to the school work in the villa, Cassiciacum; though there are points, particularly in *De Libero Arbitrio*, which would have been congenial to Monica's habits of mind. The works written at Rome seem to have been done after St. Monica's death.

The three books on the free choice of the human will, studies in the old and incomplete philosophy of fatalism, seem to complete the course in Critics, Augustine's Christian thoughts upon the philosophy, the systems of thought, the subject of education, the schools of pre-Christian culture. So far as I know there is no single work published in the whole range of the history of criticism, in the old classics, in modern research, that can compare with this library of school studies [9]—Augustine's Christian Critique of the old masters, the classics of the heathen thinkers. These studies are not essays in fault-finding. They are not apologetic, not controversial. They are literally monuments of original thought, with helpful reflexions on the thoughts of earlier times. They give life and virility to venerable masters of the past. Augustine's aim—and in great part, I believe, he succeeded—was to remodel the old frame, to fit up the mental apparatus of former systems for future use.

The question may be asked here — Were these Christian school texts in anything like a general use? Was there popular Christian interest in these studies of heathen schools? St. Monica was interested. She helps to solve the hardest problems in *De Beata Vita*. It is her strong faith, her trust in God, her life of prayer, Augustine says, that qualifies her for the problems of school work.[10] She is a type of intellectual vigor and Christian refinement for any century. So long as our women can think and pray and know their place in the divine plan of human life as Monica does, we need have little fear about sociological fads and faddists of the present or the future. The evidence of contemporary interest and use must come, of course, from sources of the time. We know surely that copies

[9] After the return to Africa another little school work was written, evidently designed for school use—*De Magistro*. It is, I believe, the most complete study of the essentially symbolic character of language, and the relations of language to thought, that we have anywhere, from Christian or heathen thinkers, of modern or ancient times.

[10] See *De Beata Vita*, cc. xi, xvi, xxvii.

of Augustine's texts were at hand for ready reference when the *General Review* was written, the *Index* to early works, forty years after their first publication. We know from the testimony of Augustine's contemporary biographer how these texts were esteemed as the one great treasure which he left to the Library of the Church at Hippo, to the intellectual world of future ages: "Testamentum nullum fecit, quia unde faceret pauper Dei non habuit. Ecclesiae bibliothecam, omnesque codices diligenter posteris custodiendos semper jubebat." [11] We know something about the monastic schools in Africa, which owed their origin to Augustine, where his books were copied and manifolded, where it was a part of the written rule, for communities of women certainly, for men and clerics quite presumably, "that books were to be given out at a fixed hour every day, and one who came out of the hour was to receive nothing." [12] Of these monastic schools his biographer says that Augustine left a clergy fully equipped for the work of the ministry, and monastic communities of men and of women, with libraries, books and literary tracts of his own and of other holy men.[13]

Perhaps one of the surest proofs of qualities of mind and thought in the Christian populace of the fourth century will be found in popular instructions like Augustine's one hundred and twenty-four expositions on the text of St. John, or St. John Chrysostom's Homilies "On The Statues," delivered at Antioch in 387. The people went eagerly to hear, they went to learn. The words of the speakers were taken down in shorthand; they were copied for their worth. We treasure these Homilies and Expositions as standards of thought and expression in the Christian Classics. Can we believe that their living hearers did not appreciate or understand?

A study of the first twenty Letters of Augustine's private correspondence would show many sidelights on his work for education. Twelve of these twenty letters are addressed to Nebridius, a close and life-long friend, interested in the prob-

[11] Possidius, *Vita Augustini*, cap. xxxi.

[12] "Codices certa hora singulis diebus petantur: extra horam, quae petiverint non accipiant" (Epist. ccxi, num. 13).

[13] "Clerum sufficientissimum et monasteria virorum ac feminarum. . . . Ecclesiae dimisit una cum bibliothecis, libros ac tractatus vel suos vel aliorum sanctorum habentibus."—Possidius, l. c. xxxi.

lems of the heathen schools, himself later a convert to the Catholic faith together with his entire family.[14] The letters were written apparently from the Cassiciacum villa to Milan, where Nebridius was staying, having come from Africa just to be near his friend;[15] and where he was helping Verecundus in grammar school work.[16] The points of interest in these letters are thoughts in metaphysics and psychology. They are proper neither to Christian nor heathen schools. They are things of the mind, a subject for the thinkers of every age. These same thoughts are reflected in the little work which Augustine had then in hand, the *Soliloquia*, his private meditations in retreat; and *De Immortalitate Animae*, finished a little later at Milan. They contain material for the History of Education. Another of these twenty letters (xvii) is an answer to a veteran heathen schoolmaster, and a real patron of hero worship and the old cult of the gods, Maximus of Madaura, where Augustine had been a pupil at high school before he was sixteen years of age.[17] There is just one point, not of controversy, but of old, heathen bias and misunderstanding about Catholic veneration for saints, which might serve as a useful footnote in a History of Education. Augustine reminds the old man that he is not to be misled by inconsiderate talk about the venerated remains of the dead. They are not on the same plane with the heroes of heathen worship. He is to learn this from Catholic Christians who have a church in Madaura, who will tell him that they adore one sole Supreme Maker of all things created.[18]

A letter to Romanianus, the former patron of Augustine's student years at Carthage, is a first-hand source of contemporary information on writing materials and manuscript book-making. Augustine tells him that he is writing on parchment, not correspondence cards. The fact is explained by the supply of materials: "Non haec epistola sic inopiam chartae indicat, ut membranas saltem abundare testetur." He says that his ivory writing tablets have been sent,

[14] *Confess.*, lib. vi, cap. 10 = lib. ix, cap. 3.
[15] *Confess.*, lib. vi, cap. 10.
[16] *Confess.*, lib. viii, cap. 6.
[17] *Confess.*, lib. ii, cap. 3.
[18] Epist. xvii, 5.

as writing material, the means of correspondence to his (Romanianus's) uncle. He asks him to return any tablets that he may have (belonging to Augustine): "Sed tabellas, si quae ibi nostrae sunt, propter hujusmodi necessitates, mittas peto."

Our students' text books of course are not to be burdened with these details of sources; but they should at least direct the student's mind to the riches of source information. If a student in the History of Education is to be taught to *take views*, he should be helped to make his own survey of facts. Facts are the only things in history that can give us views beyond the mental habits of our teachers. Verifying facts, finding out just what Augustine has said, or Ambrose, or Jerome, or Lactantius on the theories of the old heathen schools about God, about creation, the divine government of the world, the free choice of the human will, man's responsibility to his Maker, to brother men, is the only way to a real History of Education.

It is no part of our plan here to assign reasons or motives for modern views, or wrong views, upon the teaching or the influence of the Christian Fathers in the history of human thought and learning. The sole aim is to point the way to a just view, to a first-hand knowledge of sources, a reading acquaintance with our Christian classics.

There are, of course, points of fundamental importance on which the Christian thinkers have corrected pre-Christian systems. But these corrections are not to be classed as repudiating the heathen learning. They mark advance distinctly in the History of Education. Lactantius corrects Cicero's theory of cosmogony. He tells his readers that it is wrong to think of the creation of the world in terms of human operation, that God did not need uncreated material out of which to build up the material world. According to the Christian creed both are God's work, *et unde factum est et quod factum est* (Divin. Inst., lib. II-9). Again he points out the errors and extremes of sociological dreamers ancient and modern, and shows his readers what would be consequences of following them. The corrective is the Christian standard of social life (*op. citat.* lib. III, c. 21). Augustine, in the three books *Contra Academicos*, corrects a whole system of pre-Christian Criteriology,

a system which was fatal to common sense as well as learning. In the three books *De Libero Arbitrio*, and later in *De Civitate Dei* (lib. v, cc. 9-10), he points out the mistakes of a theory of fatalism, and proves the essential freedom of the human will. The three books *De Officiis* of St. Ambrose are built up on the plan of Cicero's work under the same title. Many points of natural ethics are Christianized and improved, but always with honorable credit to the Stoic moralists. Surely nothing has been lost by these Christian contributions to the thought and learning of the heathen world. There is no dishonor to the older masters, of whom Augustine says: "Academicos ego, ne inter jocandum quidem unquam lacessere auderem" (Epist. ad Hermogianum).

F. E. TOURSCHER, O.S.A.

Villanova, Pa.

THE RUBRICS AND CHANGES IN THE NEW MISSAL.

THE numerous changes and additions introduced of late years into the liturgical books of the Church make a synoptic presentation of them, with comment, desirable for the priest. For whilst the rubrics in each case are definite and clear, wherever these changes and additions occur, a summary of them in connected series will help us to understand their organic motive and to make the liturgical service what the Apostle calls a "rationabile obsequium".[1]

This survey takes in the topics of Ferials, Vigils, and Feasts; Votive Masses—private, solemn, and privileged; Masses for the Dead; Occurrence and Translation of Feasts, Commemorations, Orations, Gloria, Sequence and Credo, Preface and Last Gospel. Though there is no attempt at being exhaustive in the treatment of these subjects, the reader will find the study sufficiently complete to guide him in the actual observance of the rubrics and ceremonies of the Missal.

[1] A recent volume, *Synopsis Additionum et Variationum in editione typica Missalis Romani*, by Fr. Brehm, deals with this subject, but in a somewhat different way from the present series of articles, which have a more practical purpose than that of a liturgical text book.

I. Ferials, Vigils and Feasts.

1. FERIALS AND FEASTS.

If *double* (major or minor) or *semidouble* offices fall on the following days

(a) ferials of Lent from Ash Wednesday to Palm Sunday;
(b) ember-days (excepting those of Pentecost week);
(c) common vigils;
(d) Rogation Monday (cf. Tit. I, 3),

Masses (whether high or low) may be said *ad libitum celebrantis*, either of the ferial or vigil with a commemoration of the office of the day; or of the office of the day with a commemoration of the ferial or vigil.

If, however, the occurring office is a double of the First or Second Class or a privileged octave of the Second Order, Masses of the ferial or vigil are not allowed (Tit. I, 1).

2. FERIALS AND OCCURRING VIGILS.

If any of the above ferials and vigils fall on the same day, Masses (whether high or low) may be said of the ferial or of the vigil, with a commemoration of the other. Should there *also* occur

(a) an office of double (major or minor) rite, or
(b) a privileged octave (of the Third Order), or
(c) a feast of semidouble rank,

Masses may be said either of the ferial or of the vigil or of the office of the day, with a commemoration of the offices of which the Mass is not said (Tit. I, 2).

3. MAJOR AND MINOR LITANY DAYS.

The Major Litanies ("Greater Rogation Day") occur only on the feast of St. Mark (25 April), whereas the Minor Litanies ("Lesser Rogation Days") are on the Monday (which is also a *major ferial*), Tuesday and Wednesday (which is also the vigil of the Ascension) before Ascension Thursday.

The Mass called the *Rogation Mass* is found in the Missal, preceding the Mass proper to the vigil of the Ascension. The *Procession* referred to below, is treated of in the Ritual, Tit. IX, cap. 4.

The following rules regarding Rogation Days obtain in the new Missal:

(a) On *all* Litany Days, if the Procession takes place and there is only one Mass in the church, the Mass of the Rogations is said with a commemoration of the office of the day, unless this office were a double of the First Class; in which case the Mass of the feast is said with a commemoration of the Rogation Mass (Tit. I, 4).

(b) Masses of the Rogations (without the Procession) are permitted only on Rogation Monday, if a double of the First or the Second Class does not occur; and also on Rogation Tuesday if the office is *de ea.* On *all* the Litany Days, however, commemoration of the Rogations is made in all Low Masses [2] which are not of the Dead, and in all chanted Masses that are not *de Rogationibus* (Tit. I, 3).

4. ORDINATION MASSES.

On Ember Saturdays and on the Saturday of the fourth week of Lent the ferial Mass is always said when Ordinations take place, and in it, if there is no other chanted Mass that day in the church, commemoration is made even of an occurring double of the First Class (Tit. I, 5).

5. IMPEDED SUNDAY MASSES.

When the Sunday Mass is impeded by a more important feast (e. g., the First Sunday after Pentecost, perpetually impeded by the Feast of the Blessed Trinity), it must be resumed during the subsequent week on the first day which is free according to the following order: [3]

(a) ferial having no proper Mass;
(b) feast of simple rite;
(c) S. Maria in Sabbato;
(d) octave day of simple rite;
(e) day within a common octave;
(f) day within an octave which has been conceded as privileged for a particular church;
(g) day within a privileged octave of the whole Church, provided it is question of the Sunday within a privileged octave of this kind, and there occurs no vigil.

[2] Noteworthy change.

[3] Thus, if during the week there is not a day corresponding to (a), then a day corresponding to (b) must be sought for, and so on, if necessary, till the list is exhausted.

On these days, excepting the one in (a), Mass (whether low or high) *may* be said either of the Sunday with a commemoration of the office of the day, or of the office of the day with a Commemoration of the Sunday,[4] but any other Commemorations to be made must not be omitted in both Masses (Tit. I, 6).

These Masses are said to be reposed *quoad "Missam"*, and although a commemoration of them is made at Mass as above, they are not commemorated in the office (Tit. V, 1).

Although the Credo is said on Sundays—whether also anticipated or, *quoad "Officium"*, reposed—and on the vigil of the Epiphany (even when these offices are only commemorated), in the resumed Masses of Sundays which are reposed *quoad "Missam"* the Credo is never said unless it be question of Sunday Masses occurring within privileged octaves of the whole Church, when those Sunday Masses are to be resumed *within* their respective octaves (Tit. VII, 3).

II. Private Votive Masses.

1. A Votive Mass, generally speaking, is one which does not correspond to the office recited, a Mass which is said *extra ordinem Officii*. They are of three kinds: Private, Solemn and Privileged.

Private Votive Masses, *sine cantu*, are forbidden—

(a) on offices of double rite;
(b) on Sundays (also those anticipated or, *quoad "Officium"*, reposed);
(c) during privileged octaves;
(d) on Ember days;
(e) on ferials from the 17 to the 23 December (days of Antiphons O) inclusive;[5]
(f) during Lent (i. e., from Ash Wednesday to the Wednesday of Holy Week incl.);
(g) on Rogation Monday;
(h) on vigils;
(i) on octave days of simple rite,[6] even when these are only commemorated *in the Office*);

[4] The Gospel of the Sunday in this case is not said at the end of Mass.
[5] This is a noteworthy change.
[6] This is a noteworthy change.

(j) on days when the impeded Mass of the preceding Sunday is to be first resumed;

(k) on Rogation Tuesday in churches having only one Mass, *if* the Procession takes place (Tit. II, n. 11).

Private Votive Low Masses are therefore permitted (for a reasonable cause) on (Cf. Tit. II, 1):

(a) all semidouble feasts, provided commemoration be not made of a vigil (even in the office only), or of an octave day of simple rite (even in the office only);

(b) days within common octaves, provided commemoration of an octave day of simple rite has not been made;

(c) the Friday after the octave of the Ascension;

(d) a feast of simple rite;

(e) ferials of advent up to 16 December, excepting Ember days;

(f) S. Maria in Sabbato;

(g) the common ferials of the year and of Paschal time, excepting Rogation Tuesday in churches having only one Mass, *if* the Procession takes place.

2. In these Masses, *positis ponendis*, the common orations must be said if no other commemorations occur, but the commemoration of the office of the day always comes first as second oration, unless there is to be said before it another, inseparable from the office of the day (e. g., commemoration of St. Paul in the Mass of St. Peter); as third oration of these Masses, the first common oration is said, unless there be another commemoration (Tit. VI, 1).

A.—THE NUPTIAL MASS.

3. The Nuptial Mass[7] (with its proper Blessing) is permitted every day, even during the closed seasons (Cf. Can. 1108), if the Ordinary of the place for a just cause permits the Nuptial Blessing (Cf. Decree S. R. C., 14 June, 1918).

But the Nuptial Mass is not allowed (Tit. II, 2)

(a) on Sundays and holidays of obligation (including the *suppressed* ones);

(b) on doubles of First or Second Class;

[7] This Mass, although it is more a privileged than a private votive Mass, is regarded as being of simple rite; whereas other privileged votive Masses are of double rite.

(c) on privileged octaves of the First and the Second Order;
(d) on privileged ferials and vigils;
(e) on All Souls' Day (the Blessing is also forbidden);
(f) on the Minor Litany Days in churches having only one Mass, if the Procession takes place (Tit. II, 11).

4. In these cases the "Oratio pro Sponsis" is added *sub unica conclusione* with the oration of the Mass celebrated,[8] and the Blessing (found in the *Missa pro Sponsis*) is also given. This Blessing, however, may never be given outside of Mass, which must at least have the *Commemoratio pro Sponsis*; neither is it given if the parties are not present, or if one of them has already received it (although the custom of giving the Blessing to the woman—if she has not already received it—may be continued).

If the Marriage was contracted during a closed season, and if the Ordinary did not permit the Nuptial Blessing, both the Mass and its proper Blessing are deferred to the first time they may take place outside the closed seasons (Tit. II, 2).

B.—PRIVATE CHANTED VOTIVE MASS.

5. A Votive Mass *in cantu* (even though not "pro re gravi et publica simul causa") is permitted (Tit. II, 10) on all days free from:

(a) an office of double rite;
(b) any Sunday (even anticipated or, *quoad "Officium"*, reposed);
(c) privileged ferials, vigils, or octaves;
(d) a Minor Litany Day in churches having only one Mass, if the Procession takes place.

6. The common orations should be made in this Mass, in which, however, commemoration of the office of the day always comes first as second oration (unless, indeed, there is to be put before it an oration inseparable from the oration of the day, e. g., the Oration of St. Paul in the Mass of St. Peter), and as third oration the first common oration is said unless there be another special commemoration (Tit. VI, 1).

[8] Noteworthy change.

III. Solemn and Privileged Votive Masses.

A.—SOLEMN VOTIVE MASSES.

7. A solemn votive Mass *in chant*, attended by an extraordinary concourse of people, for a grave and at the same time public reason, with the permission or at the command of the Ordinary, is nevertheless forbidden (Tit. II, 3):

(a) on Major Sundays of the First Class;
(b) on the vigils of Christmas and Pentecost;
(c) on privileged ferials;
(d) on doubles of the First Class;
(e) on All Souls' Day;
(f) in churches having only one Mass (Tit. II, 11): (α) on 2 February, *if* the candles are blessed; (β) on *all* Litany Days *if* the Procession takes place;
(g) on days when there occurs an office or commemoration, a vigil or day within the octave (even though it be a simple octave), of the very same mystery [9] of our Lord or of the same saint (as that of whom the solemn votive Mass was to be sung). In these cases, then, the Mass of the office or commemoration, vigil or octave is sung in place of the Votive Mass, adding all the occurring commemorations which the solemn votive Mass itself would not exclude.

8. On other days when the solemn votive Mass is forbidden, but when its commemoration is allowed, this commemoration is then added, *sub unica conclusione*, to the chanted Mass of the day, and other commemorations are made only in so far as they become the solemn votive Mass which has been impeded (Tit. II, 3).

9. In a solemn votive Mass commemoration [10] is made only of—

(a) a double of Second Class;
(b) any Sunday (even anticipated or, *quoad "Officium"*, reposed);

[9] Example: "Commemorationem SSmi Sacramenti, ob identitatem Mysterii, solummodo omittendam esse in Festis Passionis, Crucis, SSmi Redemptoris, SSmi Cordis Jesu, et Pretiosissimi Sanguinis." S. R. C., Decree n. 3924 ad 4.

[10] As may be seen, many changes are here made regarding Offices to be commemorated.

(c) a major ferial;
(d) any Rogation Day (cf. Tit. I, 3);
(e) a privileged vigil or octave.

As often, however, as the solemn votive Mass is impeded, in the Mass of the current day (even when chanted) commemoration may be made of it under one conclusion with the first oration, unless any of the following offices occur (Tit. V, 3):

(a) All Souls' Day;
(b) feast of our Lord which is a primary double of First Class in the whole Church (excepting, however, the Monday and Tuesday of Easter and Pentecost weeks).

Moreover, the commemoration in question may not be made in a Mass which is of the self-same mystery of our Lord or of the same saint.

10. In solemn votive Masses the Gloria is said, provided they be not celebrated in violet vestments (Tit. VII, 1); the Credo is also said (Tit. VII, 3); the festive chant is used (Tit. X, 2); the common orations are omitted (Tit. VI, 1).

B.—PRIVILEGED VOTIVE MASSES.

11. On the anniversaries of the election or transfer, and consecration of a bishop, commemoration of the anniversary [11] is made in all churches and at all Masses (except Masses for the Dead), when the votive Mass of the anniversary itself has not been sung, and provided commemoration of the votive Mass is allowed according to what has been said above in no. 9. The commemoration, when allowed, is always said in the last place, after the orations prescribed by the Rubrics (Tit. II, 5).

12. On the anniversaries of the election and coronation of the Pope, the *Oratio pro Papa* is said in all Masses according to the rules just referred to (Tit. II, 4).

On the anniversaries given in no. 11 the votive Mass found in the Missal may never be said *modo privato*, i. e. "non-conventualiter" (Tit. II, 4 and 5).

If the Pope's or the Bishop's anniversaries are perpetually impeded (in the whole Church or in the entire diocese respectively) by

[11] This commemoration is taken from Mass "In Anniversario Electionis, Translationis, et Consecrationis Episcopi", found in the *Missae Votivae ad Diversa* at the end of the Missal.

(a) a double of the First Class, or
(b) Christmas Eve, or
(c) All Souls' Day,

they are permanently transferred to the first following day (in the respective Calendars) free from a double of the First Class. The same is done with the bishop's anniversaries, should any of them perpetually occur with one of the Pope's anniversaries (Tit. II, 6).

13. On the very day of the dedication of a church, although its *office* be impeded by a more important one, the Mass of the dedication is celebrated as a solemn votive Mass, and in it, *sub unica conclusione* with the first oration, is made commemoration of the titular of the church. This Mass, however, is forbidden on—

(a) feasts of our Lord that are primary Doubles of the First Class in the whole Church;
(b) Palm Sunday;

but on these days the commemoration of the dedication and titular are added to the Mass of the day (Tit. II, 7).

In this Mass a commemoration is also made of—

(a) doubles of the First and the Second Class;
(b) any Sunday;
(c) a major ferial;
(d) any Rogation Day;
(e) any privileged vigil or octave.

As often, however, as any Mass of this kind is impeded, in the Mass of the current day commemoration may be made of it (under one conclusion with the first oration), unless there occurs All Souls' Day, or unless the office or commemoration is said of the very same mystery of our Lord or of the same saint (Tit. V, 3).

As in other solemn votive Masses, the Credo is said; the common orations are omitted; the festive chant is used, and the *Gloria* is said.

14. In the same way the Mass of the dedication is said on the very day of the consecration of an altar, and commemoration is made of the mystery or saint in whose honor the altar is dedicated. If, however, a day occurs which excludes solemn

votive Masses, the Mass of the day is said with a commemoration of the dedication and titular (Tit. II, 8) as above.

15. At the blessing of a cornerstone and at the solemn benediction of any church the Mass of the mystery or saint (in whose honor the stone is laid or the church blessed) is celebrated, but if a day excluding solemn votive Masses occurs, then commemoration of the titular is added in the Mass of the day.

IV. List of Major Offices.

Frequent reference is made in the rubrics to privileged or major offices. Hence a list of them is here given.

MAJOR SUNDAYS.

Major Sundays are divided into two classes:

(1) Sundays of the First Class: [12]
- (a) First Sunday of Advent,
- (b) First Sunday of Lent,
- (c) Second Sunday of Lent,
- (d) Third Sunday of Lent,
- (e) Fourth Sunday of Lent,
- (f) Passion Sunday,
- (g) Palm Sunday,
- (h) Easter Sunday,
- (i) Low Sunday,
- (j) Pentecost Sunday,

which, in occurrence, be it accidental or not, are preferred to any feasts whatsoever.

(2) Sundays of the Second Class:
- (a) Second Sunday of Advent,
- (b) Third Sunday of Advent,
- (c) Fourth Sunday of Advent,
- (d) Septuagesima Sunday,
- (e) Sexagesima Sunday,
- (f) Quinquagesima Sunday,

which, in accidental occurrence, are preferred to all feasts except doubles of the First Class.

Major Sundays are also called *Privileged Sundays*, just as Minor Sundays are referred to as *Common Sundays*.

[12] By a Sunday of *First Class* is not to be understood a Sunday which is a double of the First Class.

MAJOR FERIALS.

Major ferials are likewise divided into two classes:

(1) Privileged Ferials: { (a) Ash Wednesday, (b) Monday of Holy Week, (c) Tuesday of Holy Week, (d) Wednesday of Holy Week,

which, in occurrence, are preferred to any feast whatsoever.

These ferials are often referred to simply as "Privileged Ferials" without any mention of "Major".

(2) Non-Privileged Major Ferials: { (a) ferials of Advent, (b) ferials of Lent, (c) Ember days of September, (d) Rogation Monday,

which, in occurrence, are preferred only to feasts of simple rite.

PRIVILEGED VIGILS.

Privileged vigils are also divided into two classes:

(1) Vigils of the First Class: { (a) vigil of Christmas, (b) vigil of Pentecost,

which, in occurrence, are preferred to any feast whatsoever.

(2) Vigil of the Second Class: Vigil of the Epiphany, which, in occurrence, is preferred to any feast whatsoever, excepting doubles of the First or the Second Class and feasts of our Lord.

OCTAVES.

Some feasts have *privileged* octaves, of which the office is said or, at least, always commemorated; others have *common* octaves the commemoration of which may be sometimes omitted, according to the Rubrics; others, again, have *simple* octaves, of which nothing is said except on the octave day (which is of simple rite).

Privileged Octaves:
- of the First Order: { octave of Easter. octave of Pentecost.
- of the Second Order: { octave of the Epiphany. octave of Corpus Christi.
- of the Third Order: { octave of Christmas. octave of the Ascension.

Those of the First Order are, in occurrence, preferred to any feast whatsoever.

Those of the Second Order are, on days during the octave, preferred to all feasts excepting doubles of the First Class; but on the octave day they are also preferred to doubles of the First Class not celebrated as such in the whole Church.

Those of the Third Order are, in occurrence, preferred only to the same feasts as those to which common octaves are preferred.

Common octaves are those attached to other doubles of the First Class. These octaves are preferred, on days within the octave, only to offices of simple rite; and, on the octave day, to all doubles that are not of the First or the Second Class.

Simple octaves are those attached to doubles of the Second Class. These octaves, on the octave day (as they have no "days within the octave"), are preferred to feasts of simple rite and to the office of S. Maria in Sabbato.

All feasts of our Lord celebrated in the whole Church as doubles of the First Class are *Primary*, with the exception of the Feast of the Sacred Heart (on the Friday after the Octave of Corpus Christi), which is *Secondary*.

V. List of Suppressed Feasts.

Feriae II et III post Dominicam Resurrectionis D. N. I. C., et Pentecostes;

Dies Inventionis S. Crucis;

Dies Purificationis B. Mariae Virginis;

Dies Annuntiationis B. Mariae Virginis;

Dies Nativitatis B. Mariae Virginis;

Dies Dedicationis S. Michaëlis Archangeli;

Dies Nativitatis S. Ioannis Baptistae;

Dies Ss. Apostolorum: Andreae, Iacobi, Ioannis, Thomae, Philippi et Iacobi, Bartholomaei, Matthaei, Simonis et Iudae, Mathiae;

Dies S. Stephani Protomartyris;

Dies Ss. Innocentium;

Dies S. Laurentii Martyris;

Dies S. Silvestri Papae;

Dies S. Annae, matris B. M. V.;

Dies S. Patroni Regni;
Dies S. Patroni loci.

Color of the Vestments.

Any Mass always retains its own color except the Masses of All Souls' Day when celebrated during the Exposition of the Blessed Sacrament, in which case they are said in Violet; also excepted is the Mass of the Sunday within the octave of Corpus Christi, in which white is used, unless commemoration of the octave be omitted (Tit. X, 1).

The Chant of the Mass.

In any Mass, that chant is used which becomes its rite. In solemn and similar votive Masses, however, the *festive* chant is used; in all other votive Masses the *ferial* chant is adhered to (Tit. X, 2).

Ceremonies.

The new Missal has not interfered to any extent with the Ceremonies of the Mass. There is, however, one change in connexion with altars where the Blessed Sacrament is not kept. Formerly, when leaving an altar of this kind after saying Mass, the celebrant was directed by the Rubrics (*Ritus celebrandi*, Tit. XII, n. 6) to bow his head ("caput inclinat"); in future, however, a profound bow of the *body* is to be made, as the wording of the Rubric is: "se profunde inclinat".

Recent Revisions of Official Liturgical Books.

The decrees of approbation for the various revised editions are as follows:

1. Martyrology: 23 April, 1913.
2. Ritual: 11 June, 1913.
3. Breviary: 25 March, 1914.
4. Memoriale Rituum: 14 January, 1920.
5. Missal: 25 July, 1920.

John J. Murphy.

St. Augustine's Seminary, Toronto, Canada.

ARMS OF OUR BLESSED LADY.*

Feasts.

OF the five Feasts of the Universal Church here selected one only is a mystery of Faith: the others commemorate events in the history of the Church with which Our Lady is concerned. The scheme of form and color hitherto employed is no longer available for these latter, wherein both color and design follow the historical setting. This gives the arms quite a different character, although it is difficult to define that character in words.

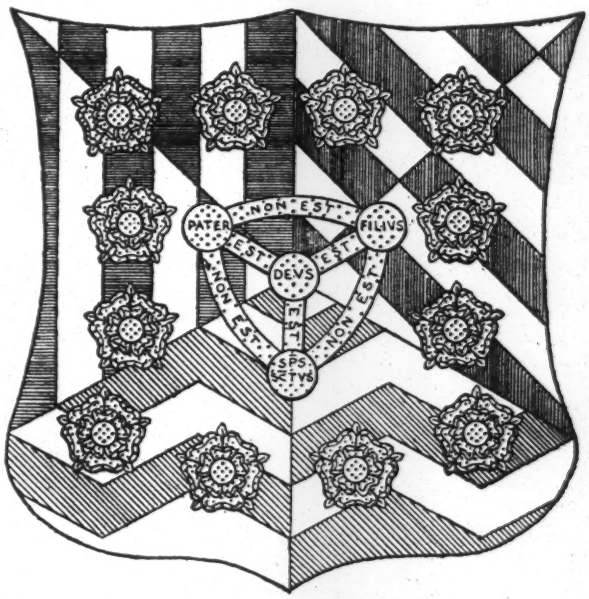
I. *Conceptionis Immaculatae.* Per pale and chevron, paly of six argent and azure per bend countercolored, bendy of the first and gules per bend sinister countercolored, barry dancetty vert and of the first per pale counter-colored, a Holy Trinity symbol, or, within an orle of twelve roses, of the last.

The purpose of this arms is to display Our Blessed Lady's unique relation to the three Divine Persons, and secondly to consider her as *hortus conclusus, fons signatus.* The well known symbol of the Blessed Trinity of which many monumental examples exist may be described as composed of three symmetrically placed Personal cantons and one central canton of the Unity, all joined together by bars, these being sometimes given the heraldic names "an orle and pall".[10] Each canton lies upon one of the three main divisions of the field: and each such division is intended to refer to Our Lady's relation to the Divine Person. It will be seen that under the canton of the Father lies the device of the Perpetual Virginity; from the Virgin Daughter of the Father, as *Sancta Dei Genitrix*, the Son, begotten of the Father by eternal generation, is born in time. This symbolism, referring to the two generations of the Word, is not affected essentially by the parting line which traverses the field and divides it into reciprocally colored parts: each main division of the shield is so parted, and the three lines

* See June number, 1921.

[10] Husenbeth, *Emblems,* third edition.

may be considered as radiating from the canton of the Unity, an arrangement intended to signify the Unity of God reflected in His works. In the second division, for the relation Mother of the Son I have considered Mary's privilege of being allowed a share in His office of Redemption: and have given her, as *Co-redemptrix mundi*, a field of the Passion, viz. the bendy field of the Scourging at the Pillar, its gold being changed to



I. CONCEPTIONIS IMMACULATAE.

silver to avoid confusion with the charges. If the reader will look at the Blessed Trinity symbol, it will be seen to be a perfectly symmetrical figure; nevertheless the first impression produced is that the third canton springs from the other two i. e. it conveys the idea of the double Procession. Again, the third canton is lowest and appears to descend, suggesting the Holy Ghost as the term. It is true that this symbolism is accidental, yet it seems legitimate to make use of it, since the symbol must always be placed in this way. For this reason, under the third canton I have depicted the field of Palestine as the place of Our Lady's earthly origin and as expressing her equality with us

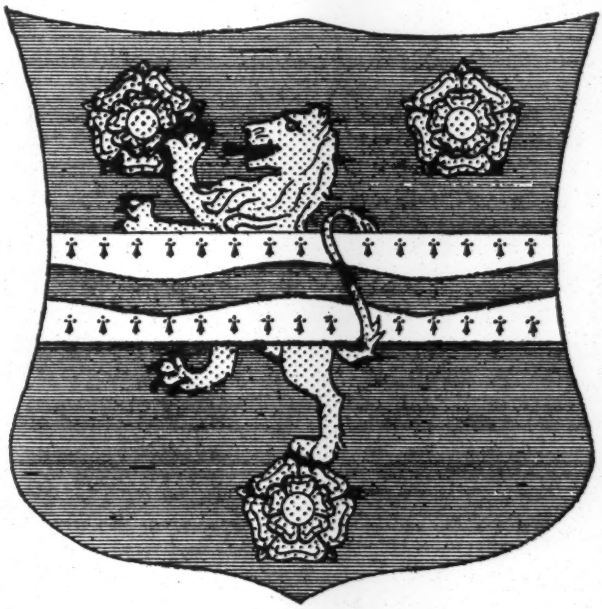
by nature: from which, by the operation of the Holy Ghost, she is raised to her highest dignity, that of Mother of God. This operation is spoken of by the Church as descending and overshadowing, two ideas suggested by the position of the third canton and its relation to the field on which it lies. This third privilege of Our Blessed Lady, Spouse of the Holy Ghost, is suggested in the arms of the Annunciation which contains a chevron between three gold roses, two and one, i. e. in Trinitarian position: here the chevron (shown merely by its line of direction) lies between the three gold roundels of the symbol itself. It is most probable that the "ordinaries" have been derived by simplification from what may be called primitive designs, i. e. areas divided by right lines into regularly disposed patches of color. Historically, such designs are found amongst ancient peoples: they appear in early European heraldry; and later charges called ordinaries occur having an obvious relation to them. Three such designs may be seen in this case, with an indication of a fourth in the parting of the whole "per chevron". Our Lady's gold roses are here disposed all round the shield to symbolize the *hortus conclusus*, since such an arrangement suggests an enclosure: incidentally the roses fall equally on each division illustrating the words of St. Jerome, *fons itaque signatus sigillo totius Trinitatis.*[11] The number twelve is prophetical of the Coronation, the mystery with which the Immaculate Conception is often linked in sacred art.

II. *In Apparitione B. M. V.* Azure, a lion rampant his left foot on a rose and holding another in the dexter paw, with third in sinister chief, all or, over all on a fess, entravaillé with the tail, ermine, a barrulet wavy, of the first.

This is related to the arms of France modern by the substitution of three gold roses for the three gold lilies, i. e. the Immaculate Conception appears on the field of modern France. For the use of the Mastai lion of Pius IX standing on some-

[11] Brev. Rom., 8 December.

thing different from his original globe and holding another object in the paw I am indebted to Mr. la Rose, who adopts it in the arms of North Carolina: here, by placing the lion between two similar things I have referred to the definition of the dogma. The lower rose may be considered as the Apostolical tradition on which the Pope rests, and in which is contained the doctrine defined: or again the Pope may be said to rest on that which he defines, since this itself is the tradition of the Church. Pius IX's connexion with the shrine of Lourdes itself is symbolized by the animal's tail being wrapped around the

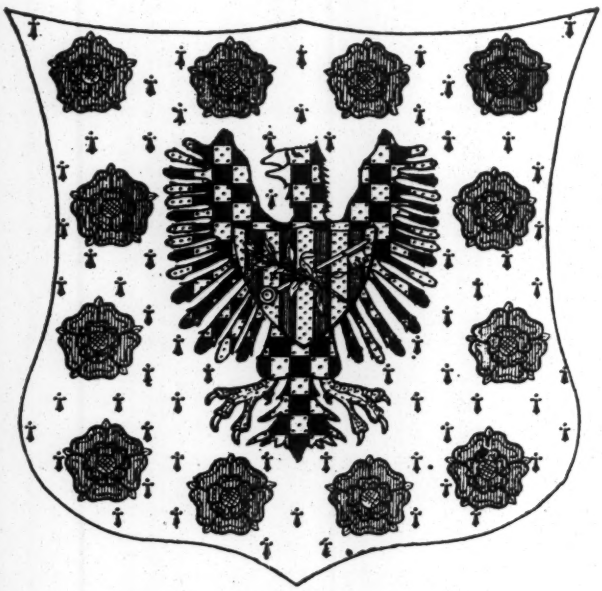


II. In Apparitione B. M. V.

fess: it is a common heraldic device to impose ordinaries upon natural objects, but the additional curious trick of interlacing is very rare. The mere imposition or surmounting alone would scarcely convey the idea in question. The primary purpose of the fess is to afford a backround for the wavy band which stands for the miraculous spring: the combination gives Our Lady's colors, and since she appeared in a white dress and blue sash I have used ermine instead of plain silver, a suitable differ-

ence to indicate a robe. The small band therefore may serve in addition for the sash: a symbolism which has certainly been attached to the horizontal ordinary. Camden, in his *Remains,* cites a curious story of Leopold V, Marquess of Austria, "who bare formerly six Larks Or in Azure, when his Coat Armour at the siege of Acres in the Holy Land was all dyed in blood, save his belt, he took for his Arms, Gueles, a white belt, or a Fess Argent (which is the same) in memory thereof". Unfortunately for his credibility he prefaces this with another tale which is obviously apocryphal.

III. *B. M. V. de Mercede.* Ermine, an eagle displayed, checky or and sable, within an orle of twelve roses, gules, and charged on the breast with an inescutcheon of Arragon thereon a key in bend sinister argent and an olive branch in bend, proper.



III. B. M. V. DE MERCEDE.

Of the two Popes, Honorius III and Gregory IX, connected

with the institution of the Mercedarian Order, I have chosen the latter for the sake of his curious and quaintly colored eagle. The family of Conti bear this device as a sole charge, upon a red field, and to obtain a background for the roses I have displaced this by ermine, in this case for the Dominican habit of the principal founder of the Order. The title of the Feast and the object of the Order suggest the red roses of charity, and its Spanish origin demands some reference to the Immaculate Conception, obtained by their number and disposition. On the eagle is the shield of Arragon, with two emblems, commemorating Our Lady's appetrance to St. Peter Nolasco, St. Raymund of Pennafort, and James, King of Arragon.[12] The gold field with its four stripes is used as the badge of the Order and worn as a shield suspended round the neck. The olive branch and key are emblems of Sts. Peter and Raymund; as the latter was at one time Papal Penitentiary, I have placed his key in the position of the corresponding Papal symbol.

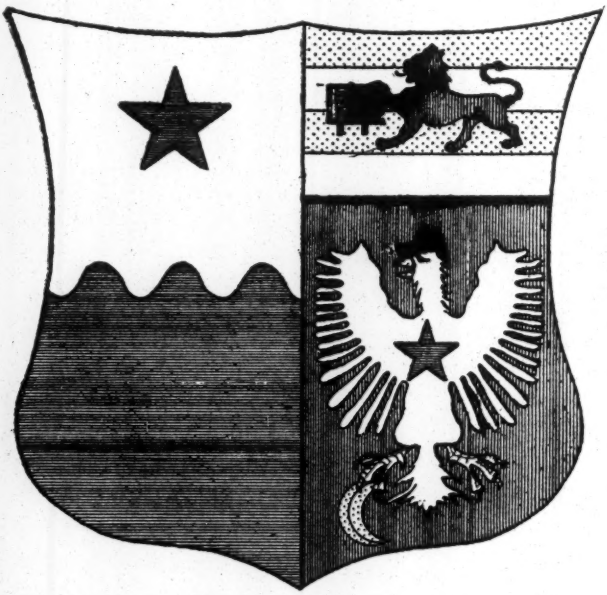
IV. *SSmi Nominis Mariae.* Party per fess wavy argent and azure, in chief a mullet of the second, and impaling:—gules, an eagle displayed argent armed and crowned or, the dexter claw resting on a decrescent of the last, and charged on the breast with a mullet azure, on a chief barry of four of the third and second, a lion passant of the first holding a book, open, proper, thereon another mullet, of the fourth.

In order to obtain a symbolic expression for *Stella Maris* I have made use of the fact that in heraldry the preposition "of" means "of the same color as". In this case blue is the second color mentioned, and occupies the base of the shield, its wavy outline being the usual convention for water. A blue star, therefore, becomes equivalent to "star of the sea". Thus by color it is distinguished from the *Stella Matutina* of the

[12] Ibid., 24 September.

Visitation, but it also differs in position, being represented in the zenith instead of rising. In the Visitation we see Our Blessed Lady unknown to the world, here the heavenly Advocate of all Christians, and "whose splendor", as St. Bernard says, "illuminates the whole earth".[13]

The more complex sinister impalement refers to the raising of the siege of Vienna by John Sobieski of Poland, 1683. This victory, obtained "sub Virginis Mariae praesidio" against the

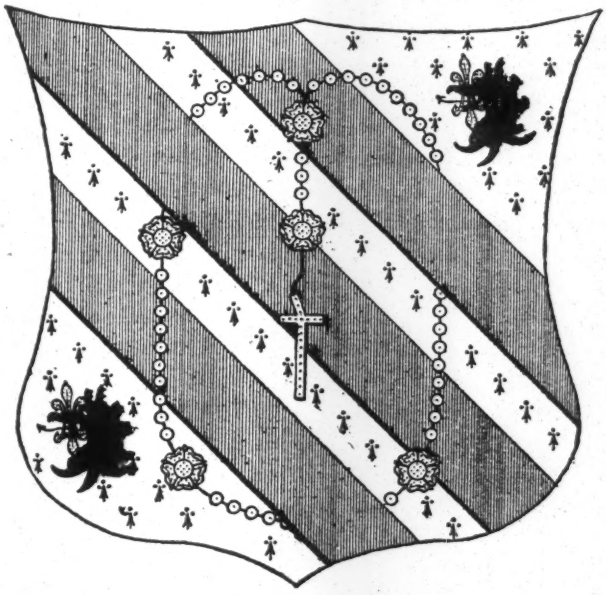


IV. SANCTISSIMI NOMINIS MARIAE.

superior numbers of the Turkish forces, is represented by placing the sign of the Holy Name upon the crowned eagle of Poland: curiously enough the country has for its motto *Habent sua sidera reges.* The red field is common to both Poland and Turkey, the waning moon of the latter is shown trodden beneath the eagle's foot. In honor of the victory Innocent XI extended the feast to the Universal Church.[14] His red passant lion (doubtless the *bellua insatiabilis* of St. Malachi) is placed

[13] Ibid., 12 September.
[14] Ibid., 12 September.

upon a field derived from his arms: the general arrangement is barwise and his colors happen to be Papal, hence the present design of four bars gold and silver. The lion displays the open Breviary charged with *Stella Maris.*



V. SANCTISSIMI ROSARII.

V. *SSmi Rosarii.* Ermine, a Paternoster having the upper limb of the crucifix bent to dexter, gold, and interfretted with three bendlets gules, all between two dragons' heads erased sable, jessant-de-lys, or.

For St. Pius V instituting the feast of the most Holy Rosary in commemoration of the victory of Lepanto I have entwined the Rosary with his three red bendlets with the same idea as in the case of the Mastai lion. The Pope's field is gold, for the connexion of the Rosary with St. Dominic, as well as his own membership in the Order, I have changed this to ermine as in the case of Our Lady of Ranson. On the general principal that it is inadvisable to depict the Sacred Humanity in arms, a plain cross has been introduced: the crucifix of Don John of

Austria, now venerated in the Cathedral Church of Barcelona, shows the Sacred Figure with both Head and Body twisted to the right, to escape (so runs the tradition) a cannon ball from one of the Turkish guns. For simplicity of drawing and description I have displaced the upper limb of the cross only. The dragons' heads, erased, i. e. torn off roughly in contradistinction to "couped", cut off cleanly, and thrust through the mouth with fleur-de-lys, stand for Mary destroying heresy. Whilst the dragon as an emblem for this needs no apology, the use of the fleur-de-lys demands some explanation. This flower appears in heraldry piercing a leopard's head, and the fact that no other animal is so treated admits of no immediate explanation. It is just possible that it is a sign of contempt, if Mr. Lower's opinion,[15] I know not on what authority, be true, that in past ages the leopard was considered to be a hybrid; but since his head occurs alone, it is difficult to reconcile the opinion with the honor in which arms were held. It is, perhaps, equally or more probable that the device is nothing but a quaint conceit of some old-time heraldic artist which has been handed down owing to the hereditary nature of arms: the present adaptation purports to be no more, and is made use of here as a fairly obvious means of expressing the truth under consideration.

THOMAS P. BALDWIN.

London, England.

LATIN PRIESTS MINISTERING TO RUTHENIAN CATHOLICS.

IN order to understand better the immediate relation of priests of the Latin Rite to Ruthenian Catholics, it will help the reader who is not familiar with the subject, if we survey briefly the situation of Catholics observing the Oriental Rite in the midst of Latin Catholic communities in America. The two great sections of the Catholic Church, known as the Greek and the Latin, although one in faith and in obedience to the Sovereign Pontiff at Rome, differ in their external mode of worship. This difference arises from the native genius and racial temperament of the peoples comprised under the division. Both the Old Testament religion, and the Christian Church built upon it, began their reforms midway between the Eastern

[15] *Curiosities of Heraldry.*

and the Western group of races. The message of the newborn Saviour at Bethlehem was communicated to the Shepherds by angelic song; and to the Magi by a heavenly star. The symbolic language in which each speaks, and the manner of the worship which each renders to the same Saviour in the arms of His holy Mother, differ; and as God accommodated Himself at Bethlehem to His creatures, endowed with intelligent freedom in their development of mind and heart, so does the Church adapt herself in her government of His children, to whom she interprets the message of the Gospel for all time. In her music she uses a scale alike adapted to the ear that listens in semitones, and to that which answers to diatonic intervals of sound. Similarly in color scheme she speaks the symbolic language of the Oriental and the Aryan respectively, following the maternal instinct of accommodation, that she may attract her children of different race and temperament. Thus it happens that she recognizes and sanctions with legislative care two distinct liturgies for the nations of the East and the West.

Until the period of American emigration the liturgies had their separate provinces of worship, in harmony with racial and national life. The Pope directed the administration of both, and the priest in the Western Church was reminded of his communion in faith with the Eastern Church by the *Kyrie* invocation at the very outset of the daily Sacrifice.

Not until about forty years ago, when the nations of the near East awoke to the opportunities of the New World, did the ever swelling stream of emigration from Austro-Hungary and Russia turn to the United States. The Slavs from the slopes of the Carpathian mountains who came first, soon found a congenial climate in the northern and northeastern countries of America. Their fathers had labored as miners and farmers under a serfdom which had nominally ceased for them but a short time before.[1] They found welcome in this new land, for they were patient, laborious, thrifty. To-day we have more than a half-million of these men, unspoiled by the refined vices of modern civilized life, ignorant of race suicide, and instinctively religious because reverent. They are spread over all the States of the Union, and in Manitoba, Alberta, Saskatchewan of the Canadian Provinces.

[1] In 1848 it was abolished for Austro-Hungary, and some ten years later for Russia.

These immigrants from Galicia, Bukowina, Hungary, including Slovaks and Croate-Slovenians, speak in tongues quite different from those with which modern culture has made Americans familiar, such as the Teutonic and Romance languages. In these latter the Catholic readily recognizes his brother in the faith, whatever be his nationality, whereas the Slavic races differ not only in language but also in the form of worship which many of us held to be the hallmark of orthodoxy. This difference has for a time caused a mistrust of the stranger from the East, such as education alone can remove, on the part of Latin Catholics, not excepting the clergy. The result has been in some ways disastrous to the faith of these good immigrants, for it allowed an opening to proselyting factions among Russian schismatics and to sectarian fanatics to allure the stranger who vainly sought in this new land a brother in the faith whom he might trust, a priest who would not deceive or mislead him. In rare cases they had indeed their own priests; but it was only after much misunderstanding and hardship that the religious organization of these immigrants was effected by the direction of the Holy See.

The order of worship observed by these Eastern immigrants is the Greek Rite. As in the Latin Church there are slight variations in the form of the Mass, as for example in the Church of Milan (Ambrosian Rite) or in the religious orders (Dominican, Capuchin, etc.), so there are differences in the Greek Church observed among the Rumanians, Syrians, etc. For the moment we are concerned only with the Ruthenian Catholics who follow the Oriental Rite and who are represented in very large numbers throughout the Catholic communities and dioceses of the country. The Holy See has provided separate Ruthenian episcopal authority; and there is a proportionate number of priests of Oriental Rite ministering to the needs of Ruthenian Catholics, especially in the large cities of our Eastern States, where they have beautiful churches and schools. The clergy in charge of the Ruthenian parishes represent a body of well educated men, many of whom speak not only Ruthenian, Slovac, Hungarian, but also German and English. They are celibate largely in the United States and the foreign missions generally, though permitted marriage under ecclesiastical restrictions in their native countries.

The Ruthenian clergy, though following the Greek Rite, are subject in disciplinary as well as in doctrinal matters to the Sovereign Pontiff at Rome, who bears the title of Supreme Patriarch of the East. They are to be distinguished from the Russian schismatic bodies known as "Orthodox" Catholics. The language of the liturgy used by the Ruthenian clergy is not the Greek, nor the present Ruthenian, but the ancient Slavonic language in use during the ninth century. At that time SS. Cyril and Methodius came to them as missionaries and introduced Christianity into their country by obtaining permission from the Holy See (John VIII) to adopt the vernacular in public worship. They had found that it helped to make the people understand Christian doctrine better, by following their daily worship, seeing that there were but few means of instruction as found in more civilized countries.

The liturgical language of the Ruthenian Catholics is therefore an ancient Slavonic dialect written in letters adapted partly from the Greek alphabet and containing forty-three characters (these forty-three having been reduced to-day to thirty-five). This was the written language invented for educational purposes, and constituting the beginnings of Ruthenian (and Slavonic) literature. It is called *Staroslavianski* and in it are printed the missal (Sluzhebnik), the ritual (Trebnik), and the Breviary or Hour Books (Chasoslov).

The Ruthenian ceremonial also differs from the Roman observance. The altar in the highly decorated churches of the Ruthenians is placed on an elevated platform, separated by a gallery from the main body of the church. On this gallery are mounted statutes of the principal saints honored in the church, and hence it is known as *Ikonostasis*. The vestments, in form and color, also differ from those used in the Latin Church. Ruthenian Catholics use a peculiar Cross, and in signing themselves with this symbol of the Christian faith the faithful touch the right shoulder before the left, contrary to the custom of the Latin Church. Such are in general the characteristics which mark the Ruthenian Catholics found in the United States, Canada, and to a limited extent in Australia.

To understand fully the individual genius of the different groups of Ruthenian Catholics of Greek Rite, it is necessary to remember the national affiliations which, owing to political antecedents, introduce certain divisions among the people of

the same race. The main body of Ruthenians are Ukraintzi, and in some parts the names of their settlements indicate this fact. Their aspirations are toward an absolute independence from Russian domination (Pan-Slavist), whose adherents are known as Moskal; and also from the Hungarian and Slovak parties, known as Ugro-Russki.

Whilst Ruthenian Catholics have their own hierarchical and pastoral administration, they are found scattered among Latin Catholics, either isolated or in settlements, and frequently outside the reach of their own clergy. The new Canon Law provides for their spiritual needs in odd and extreme cases. Catholics of any rite may receive sacramental aid in cases of necessity from a priest of another rite. The new synodal statutes of the different dioceses will make this no doubt plain for the guidance of the local clergy. But the case is difficult where entire congregations are without their own priests, and where the old missonary conditions still actually obtain, though the aim may be fully toward pastoral and parochial methods of administration. There are districts in our Western and Northwestern dioceses where a nominally resident parish priest, in attending four, five and often more out-missions, meets groups of Ruthenian Catholics who have managed to build a little church; or who gather under the direction of some zealous and instructed lay Catholic for regular Christian worship. But they have no priest to say Mass for them, for baptism, confession, and Holy Communion. Is a priest of the Latin Rite who, visiting his missions, finds these children of the Church devout, eager for Mass and the Sacraments, and ready to make sacrifices, to pass them by without breaking to them the Bread of Life? What, if, despite their good will, having no priest of their own to minister to them, they should find it hard to worship in an unfamiliar form or to understand that the Latin priest can lawfully dispense to their craving souls what they hold dear? If we Latin priests remember the needs of our fathers, the earlier immigrants, and the difficulty we ourselves had in understanding that difference of Rite does not mean difference of faith, we should be glad to help here. A zealous bishop has found a way and the Church approves with motherly readiness, as the following document, which carries its own interpretation, will tell.

DIOCESE OF BISMARCK.

BISMARCK, N. D., 10 AUGUST, 1921.

To the Editor, The Ecclesiastical Review.

The following Roman document, though given for a particular district, may be of interest in all places where there are Catholics of Oriental Rites scattered among congregations of the Latin Rite.

ROME, 30 MAY, 1921.

S. CONGREGATIO PRO ECCLESIA ORIENTALI.

Illustrious and Right Reverend Lord,

I have referred to His Holiness the state of abandonment in which are found the Catholics of the Ruthenian Rite of the two missions Wilton and Ukraina-Gorham in your diocese, and the Holy Father, according to your request, permits that the Reverend Father Theodore Roessler, of the Latin Rite, and one of your clergy, may follow the Ruthenian Rite whenever it is expedient to exercise his sacred ministry among the Ruthenians of these missions. To preserve the principle of authority and the established regulations of the Holy See, the Rev. Fr. Roessler must receive jurisdiction over these faithful Ruthenians from the Ruthenian Administrator, under whose jurisdiction all Catholics of the said Rite residing in the United States have been placed; and to this effect I have written to the Apostolic Delegate of the United States.

As to the Ruthenians who are scattered among the Catholics of the Latin Rite and are deprived of the ministry of their own priests, they may, under such conditions, without any difficulty attach themselves in everything to the Latin Rite; and consequently the Latin priest in these places may assist at their marriages and exercise among them all other parochial functions.

Finally, Catholics born in America of Ruthenian parents who do not know the Ruthenian Rite or Ruthenian language, but who speak English and are considered American citizens, may receive their definite transfer to the Latin Rite; but, in order that the Church laws mentioned above be observed, every individual case shall be referred by your Lordship to this Sacred Congregation, and shall have attached to the request for the transfer the consent of the Ruthenian Ordinary of the United States.

I recommend you with my whole heart to the providence of God.

Your Lordship's most devoted servant,

(Signed) NICOLA CARDINAL MARINI, Secretary.
ISAIAS PAPADOPOULOS, Assessor.

Illmo e Revmo Signore
Monsignor Vincenzo Wehrle,
Vescovo di Bismarck, N. Dakota.

Analecta.

SACRA CONGREGATIO CONSISTORIALIS.

De Pontificio Collegio Sacerdotum pro Italis ad externa emigrantibus.

NOTIFICATIO.

Sacerdotum Collegium, quod *Motu proprio* diei 13 martii 1914 Pius X instituit, SSmus D. N. Benedictus XV, instauratis magna cum munificentia aedibus "Via della Scrofa, n. 70", hisce diebus aperuit ad instituendos italos sacerdotes qui se dare intendunt ministerio spiritualis adsistentiae Italis ad exteras regiones emigrantibus praestandae.

Praecipuae Collegii leges hae sunt:

1. Collegii finis est ut praeparet iuniores sacerdotes, ad Italos in peregrinas regiones migrantes honeste et religiose excolendos et iuvandos. In Collegio itaque non recipientur nisi sacerdotes qui animi mentisque virtutibus, aetate, prospera valetudine, aliisque dotibus huic fini assequendo sint pares.

2. Supremus Collegii Praeses erit Praelatus pro Italis ad externa emigrantibus.

Tres sacerdotes singulatim electi, unus ab Emo Cardinali a Secretis S. C. Consistorialis, alter ab Emo Cardinali Urbis Vicario, tertius a Praelato pro Italis ad externa emigrantibus, eodem munere fungentur ac Deputati pro Seminariis.

3. Praelatus, supremus Collegii moderator, cum approbatione Cardinalis S. C. Consistorialis Secretarii et Emi Urbis Vicarii, sacerdotem eliget, qui Rectoris Collegii munere fungatur: eiusque erit Collegium ipsum moderari prout iuris et officii est Rectorum Seminariorum.

4. Acceptatio uniuscuiusque sacerdotis pertinebit ad Praelatum pro Italis ad externa emigrantibus, qui, ante omnia, notitias de vita et moribus praesertim ab Ordinario eiusdem sacerdotis quaerat; et eos tantum in Collegio recipiat, qui conditionibus praediti sint in art. 1 recensitis.

5. Sacerdotes qui in Collegio recipi cupiunt petitionem scriptam Praelato pro Italis ad externa emigrantibus exhibere debent, qua indicentur uniuscuiusque patria, dioecesis, aetas, curriculus studiorum, munia quibus quisque in dioecesi functus sit aliaque requisita.

6. Statim ac aliquis sacerdos ingressus fuerit, Rector certiorem faciet Emum Cardinalem Urbis Vicarium.

7. Significare poterunt alumni regionem, ubi malint munere fungi pro emigrantibus. Morem tamen gerent moderatoribus, qui aliter, iustis de causis, statuendum censuerint.

8. Ordinaria mansio in Collegio erit unius anni, a medio octobri ad mensem iulium anni insequentis. Quod temporis spatium iustis de causis in singulis casibus poterit prorogari.

9. Alumni quarto quoque mense periculum studiorum facient intus domique, quo suum in disciplinis progressum ostendant, et si quis deficiens inveniatur, poterit ad propriam dioecesim remitti.

10. Alumni qui, quavis de causa, existimabuntur non idonei ad munus emigrantes adiuvandi, poterunt a Praelato supremo Collegii moderatore dimitti, iique dimissi Romae consistere prohibentur, sed in dioecesim suam redire debebunt.

11. Disciplinae institutionis et studii erunt:

(*a*) linguae exterae: anglica, hispanica, lusitana, teutonica, iuxta regiones ad quas potissimum alumnus destinatur;

(*b*) iurisprudentia civilis, mores et consuetudines locorum iuxta idem criterium;

(*c*) disciplina apologetica et pastoralis;

(*d*) sacra liturgia et cantus ecclesiasticus;

(*e*) elementa habendi et reddendi rationes;

(*f*) elementa hygienis et medicinae.

12. Sacerdotes, Collegii alumni, dum in Urbe manent, subiecti erunt Emo Cardinali Vicario; et, quoad interiorem disciplinam, Praelato et Rectori.

13. Exacto tirocinio, mittentur ad exteras regiones ad Italos emigratos aliosque, si opus sit, iuvandos, initis prius tractationibus inter locorum Ordinarios et Praelatum Collegii Praesidem, et cum debito Sacrae Congregationis Consistorialis rescripto.

14. Missio decem annos regulariter perdurabit: eaque perdurante sacerdotes, tum quoad disciplinam ecclesiasticam et morum correctionem, tum quoad animarum curam, subiecti erunt Ordinario loci ad tramitem communis iuris. Quotannis tamen de se et de suis rebus docebunt Praelatum pro Italis ad externa emigrantibus.

15. Sacerdotes, sive dum in Collegio in Urbe manent, sive dum in missione in extera regione versantur, Ordinarium suum in Italia non amittunt; nisi forte per incardinationem, servatis de iure servandis, exterae dioecesi cooptentur.

16. Expletis decem missionis annis, sacerdotes redire poterunt ad suam dioecesim in Italia; aut, obtentis a Sacra Congregatione Consistoriali opportunis facultatibus, ubi degunt permanere. Eos vero redeuntes Ordinarii non recipiant uti alienos, sed uti proprios ac benemeritos, qui in exteris locis fidem et pietatem in italica gente servare studuerunt, quique idcirco saltem indirecte, sed interdum etiam directe, suae originis dioecesi profuerunt. Itaque iusta ratio de iisdem habenda erit quoties de muneribus et officiis seu beneficiis conferendis agetur.

Praelatus pro Italis ad externa emigrantibus constitutus est R. P. D. *Michaël Cerrati*, Episcopus tit. Lyddensis.

Collegium aliquot iam numerat alumnos, quamvis nonnisi paucos ante menses aedes instrui potuerint. Qui itaque Ordinarii, utriusque praesertim Americae, ope indigeant aliquot sacerdotum in bonum Italorum apud se commorantium, eos postulare poterunt sive a Sacra Congregatione Consistoriali, sive directe ab ipso Praelato huic Collegio praeposito.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 26 maii 1921.

✠ C. Card. De Lai, Episc. Sabinen., *Secretarius.*

L. * S.

Aloisius Sincero, *Adsessor.*

SACRA CONGREGATIO RITUUM.

Dubium circa Missam Votivam Sacratissimi Cordis Iesu prima feria VI mensis.

Sacrorum Rituum Congregationi propositum est dubium: "An feria sexta post Octavam Ascensionis, si iuxta Rubricas fiat Officium et Missa de ea, et simul occurrat prima feria sexta mensis, celebrari valeat una Missa Sacratissimi Cordis Iesu, tamquam votiva solemnis, iis in ecclesiis in quibus mane peraguntur devota exercitia in honorem eiusdem Sacratissimi Cordis Iesu?".

Et Sacra eadem Rituum Congregatio, audito specialis Commissionis suffragio, re sedulo perpensa, ita rescribendum censuit:

"Attentis Rubricis Missalis nuper editi tit. II, n. 3, atque Decretis S. R. C. 4084 Vallisvidonis diei 29 novembris 1901 et 4093 Romana diei 26 martii 1902 ad 3, Missa in casu erit dicenda de feria sexta post Octavam Ascensionis, quae aequiparatur Festo Christi Domini, cum iisdem tamen privilegiis Missae votivae solemnis, cum cantu vel lectae, de Sacratissimo Corde Iesu, pro re gravi, iuxta declarationem seu Decretum S. R. C. 4271 Baionen. diei 8 iunii 1911, ad II". Atque ita rescripsit ac declaravit.

Die 8 iulii 1921.

✠ A. Card. Vico, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

ROMAN CURIA.

Pontifical Appointments.

14 February: Monsignor James Joseph Redmond, of the Archdiocese of Liverpool, named Private Chamberlain supernumerary of the Pope.

22 June: Edward Benedict F. Charlton, Vice Admiral of the British Navy, named Commander of the Order of St. Gregory the Great, military class.

28 June: The Right Rev. Felix Couturier, Titular Bishop of Myriophytos, named Bishop of Alexandria, Ontario (Canada).

2 July: John McCormack, of the Archdiocese of New York, named Commander of the Order of St. Gregory the Great, civil class.

8 July: Alfonse Renaud, Pontifical Zouave, of the Archdiocese of Montreal, named Knight of the Order of St. Gregory the Great, military class.

9 July: Monsignor Henry I. Grosch, of the Diocese of Nottingham, named Protonotary Apostolic *ad instar participantium.*

13 July: Monsignor Michael Hourigan and Monsignor Michael Maher, of the Archdiocese of Adelaide, named Domestic Prelates of the Pope.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

SACRED CONSISTORIAL CONGREGATION issues a notification relating to the Pontifical College of Priests for Italian emigrants. (This document is treated on page 416 of the present number.)

SACRED CONGREGATION OF RITES solves a difficulty about the Votive Mass of the Most Sacred Heart on the first Friday of the month, after the Octave of the Ascension.

ROMAN CURIA announces officially some recent pontifical appointments.

DOCTRINAL AND PRACTICAL PREACHING.

To the Editor, THE ECCLESIASTICAL REVIEW.

An intelligent layman who for several years had enjoyed the ministrations of a faithful and talented pastor, was heard to make the following comments on his pastor's ability as a preacher: "I am much pleased with him as a man and as a preacher, and I have really but one fault to find with his preaching; and that is, that he does not preach doctrine enough; he gives us grand practical sermons, but he fails as a doctrinal preacher." From the hearer's standpoint possibly, the criticism is a just one; but as this is a matter of vital importance to both preachers and laymen a cordial consideration of the subject is worthy of the attention of all who preach and all who listen. Especially at the present time, when the most venerable doctrines of Christianity are being attacked and are undergoing a most searching criticism, and the foundations of religious belief are showing signs of weakening among the Protestant sects, is this a subject of no small importance. For upon the clear apprehension of the relation which Christian

doctrines hold to practical life depend the good results that are to follow sermons on dogmatic truths.

Is the distinction so often made between doctrinal and practical preaching a legitimate one? Are doctrine and practice so clearly distinguished from each other, that sermons can properly be divided into these two classes? It is unquestionably true that a pulpit discourse may be purely doctrinal, or it may be purely practical, in its matter and manner. It may, on the one hand, treat only of the great truths of religion without reference to their application to human conduct and needs; or, on the other hand, it may discuss human duties and obligations without reference to the foundation principles upon which they rest. While the matter contained in a sermon may entitle it to come under one or the other of these two heads, the common classification is doubtless erroneous if not positively unjust.

Evidently much of the confusion on this subject grows out of a misunderstanding of the terms employed. A definition of the word "doctrine" will assist us much toward a correct judgment in the matter. The Greek word rendered "doctrine" in the English version of the New Testament is the original form of our word "didactic", signifying either the fact or the method of instruction. The word "doctrine" as applied to the work of preaching can mean nothing less than this: instruction in moral and religious truth. A scientific lecturer would set forth the principles of science; his doctrine would pertain to that phase of truth which it is his province to teach. So it would be with any teacher, in any particular branch of knowledge; whatever has to do with that particular branch of truth is a part of its doctrines. The office of a preacher in all ages has been that of a teacher in morals and religion. This important sphere of God's truth is his legitimate realm; whatever he conceives to belong to his department of truth, it is his right and duty to teach; whatever has any bearing on man's moral and religious needs is a part of the doctrines he is to proclaim and enforce according to his ability.

Expository preaching and the explanation of certain texts of Scripture are often regarded as strictly doctrinal. Sometimes also the statement of certain theological tenets is classified under this head. But such preaching can hardly claim the title of distinctively doctrinal preaching. To be sure, it

has the didactic form, and treats of questions and principles that have to do with religious doctrines; but to claim for such discourses the right to an exclusive use of this term is unjust. To set aside the sermon which deals wholly with human duties and relations as not being in any sense doctrinal is equally unfair; for no sermon worthy of the name can be wholly destitute of either the doctrinal or the practical element. Both must enter to a greater or less extent into every effective sermon. To verify this statement, let us turn our attention to that Greatest of all Preachers as authority in this matter. The strongest doctrinal sermon ever preached is well known as the "Sermon on the Mount". It is overflowing with the essence of Christian truth and doctrine. The Great Teacher here lays the foundation of that system of religion He is to proclaim; and not only does He lay the foundation, but He builds up a grand superstructure, which, for symmetry, solidity, and beauty, has never been equalled in all the philosophies of the ages.

While it is intensely doctrinal, full of instruction upon which the great truths of Christianity are based, it is recognized the world over as the most practical of discourses. It is the very embodiment of all that pertains to human duty and obligation and the motives that underlie all correct conduct. It is the great model of a sermon, combining both the doctrinal and the practical in perfect union. It teaches the principle and the duty arising from it, in the same sentence. It directs man's attention to the loving Father, whose care extends even to the smallest atom in His universe, and at the same time it points man to his duty growing out of his relation to such a great and good Being.

What we find true touching the nature of this first sermon to His disciples, we find also true in all His subsequent preaching and teaching. The doctrine and the practice were always harmoniously blended. In fact, the great object of His teaching was to quicken men by His word and spirit that they would forsake sin and put on the mantle of virtue; in a word, He came to save men from sin. In doing this He used the means which His Father had given Him. He taught men the doctrines of His religion; He revealed to them the beauty and glory of this "New Dispensation"; and by means of parable

and appropriate figures, He spoke unto men as they had never been spoken to before. The people were astonished at His doctrine, for He taught as one having authority.

Jesus did not stop with the simple utterance of the truth; He exemplified its power by making a practical application of it to the lives of men. He so aptly blended the word taught and the act performed, that all His doctrines become quick and powerful instruments in eradicating the moral leprosy of men, even as His miraculous power operated in removing the leprosy of their bodies. Every word of His is freighted with spiritual power. Each thought has a significance which impresses itself upon the mind of the listener. He enlightens their intellects and quickens their hearts with the same breath. He touches the tenderest and holiest feelings by His wonderful power. Although He did not thaw out the frozen blood in the veins of the Jewish Church, and cause the old body of religion to shake off its stupor and put on new life; yet He so stirred and aroused her by His searching words, that she saw the danger she was in unless His voice was stopped. They determined to be rid of Him and their pursuit of Him ceased not till they had ended His life on earth. They stifled His human voice, but they could not quench the spirit of those doctrines which He had already uttered; yea, the very agitation and convulsion which their supposed victory produced was the means of destroying the Jewish polity, and at the same time it scattered the seeds of Christian truth to every quarter of the globe.

We have read that Christ's "word was with power". Can we not readily understand such language, when we see how well adapted was His word to the passing needs of humanity? It is because His doctrine is so intensely practical in its nature that it moves the world to-day as no philosophy has ever done. How His simple words stir men to action; quickening into consecrating sacrifice the selfish worldling, and filling with spiritual animation the bodies and hearts of men dead in sin. His words did not fall lifeless, without power or meaning to those who listened; but they came like a refreshing shower upon the parched and thirsty earth, each word laden with a quickening influence that called into life some dormant power of the soul.

Christ's words have the same deep, life-giving power to-day, as they stand upon the recorded page, that they had when they were first uttered. Those doctrines are just as real, and as much needed by human hearts now as they were when He taught them. The principles laid down by the Great Teacher and by those who followed Him as apostles have been and will continue to be the fundamental doctrines of the Catholic Church. Whatever Christ taught, whether concerning God, man, duty, or destiny, is the "doctrine" for the Catholic preachers of to-day. The simple fact is that the end and object of all that deserves the name of preaching is to lead men up to a higher life, stimulate them into active goodness, fill them with a sense of their own needs and direct them to the unfailing source from which they must be supplied, namely the Church that He has left here upon earth. No doctrine should be presented wholly for the purpose of satisfying intellectual inquiry, and preparing men for a mere defence of theological dogmas. Statements of belief must be argued and defended, but as a means and not as an end. Any religious doctrine that cannot in some way be made applicable to the needs of human hearts and lives is not worth the uttering. No sermon is truly doctrinal that is not at the same time practical; for doctrine without corresponding practice is like "faith without good works;" it is dead and useless.

It is indeed an excellent thing to be able always to give a reason for the "faith that is within us," to know why we believe as we do, and then be able to make it known to others. But there is something far more pleasing in the sight of heaven; and that is to be able to put our doctrines and principles into our daily conduct, make them speak with an authority and power which no verbal utterances can command. Men may call upon us to defend our doctrines wholly by argument, by force of logic, and the critical use of theological and Scriptural language; but God calls upon us to defend it with our lives, by our walk and conversation among men. However skillfully we may wield the weapons of argument and reason, He accepts our testimony only as we incorporate our doctrines into our practice; only as He sees us transformed by His spirit into faithful and obedient children.

The distinction therefore which is often sharply drawn between the doctrinal and the practical in religious instruction is frequently without foundation. No public or private presentation of Catholic doctrine can be made without some reference to the use man is to make of such facts and principles. They all lead up to a practical application, else they are dead doctrines. On the other hand, teaching or preaching can be truly practical only as it is founded on sound Catholic doctrines. All right living must proceed from right thinking and right feeling; it has its root in these. A preaching of doctrines without reference to human conduct, or as to the way man is to appropriate them, is but shaking off dry leaves from a withered tree; they fall lifeless and without effect. A preaching of so-called practical sermons without mention of the doctrines underlying all correct living is worse still. It is a mere jangle of meaningless phrases, if there be no recognition of those principles which the Wisest of all moral teachers has given to the world.

FELIX KELLY.

METHODS OF SAYING THE ROSARY.

Qu. Some time ago the REVIEW discussed the question of how to recite the Rosary, and the writer seemed to favor the method in use among the German people, that is of adding the mystery to the Holy Name in the Hail Mary. Later on a decree from Rome seemed to confine this method to Germany, or wherever it is in vogue. Now I have a congregation which, though originally composed mostly of German families, is at present entirely English. I mean that we use the English language exclusively in the church and school. The Sisters who came here first were also German or of German descent. One of them who is here still tells me that old Father Wenninger, the famous Jesuit missionary, taught the people to say the Rosary in the German fashion and they have kept it up ever since. When I came here I found it so and did not interfere, as I thought it was a good way and many of the older customs here in use are most edifying; for example, the people will salute the priest in the street by saying, "Praise to Jesus and Mary", to which I am expected to answer, "For ever. Amen". What I want to know is, must I change this custom, or does it come within the terms of the decree which you published? Could a German-American pastor who is sent to form a new parish of mixed nationality introduce the method, not only be-

cause he himself has been accustomed to use it, but a number of his new congregation also have learnt it in school, and because he thinks it fosters the right kind of devotion in reciting the Rosary?

Resp. There is no doubt that the custom above referred to may be continued since it is a *consuetudo legalis*, i. e. one that has the sanction of the authority which could make it a universal law. The S. Congregation does not limit the recognized existence of the custom to any nationality, nor does it characterize the mode as an interruption of indulgenced prayer. The limitation is disciplinary, to preserve uniformity, and precautionary to prevent excess in deviation. As to the question of introducing it in a newly founded parish, it would seem necessary that the majority of the congregation had the custom, since canon law in the matter of " consuetudo " demands that it be " uniformis " i. e. " a majore parte populi observata." The subject is treated further in the article on The Priest's Rosary as a Pastoral Bond in the present issue of the REVIEW.

MARYKNOLL MISSION LETTERS. XXVII.

AMERICAN CATHOLIC MISSION,
YEUNGKONG, CHINA.

Dear Maryknollers:

Here we are at the close of our second year in China and many of you have been asking how we find life. It may be that our " first fervor " has not yet evaporated, although I think the opening months of last year saw the transition stage. But what puzzles me not a little is that life over here continues, to put it tamely, very happy, and seemingly more so as we adjust ourselves to the Chinese viewpoint. Even the older missioners among our French confrères reflect a contentment that the philosophy of old age sometimes lacks.

Perhaps one of the causes of happiness here is the grace our saintly predecessors win for us. If Ireland's hills and nooks are blest because her countless saints have hallowed them, China, or at least our little section in the south, can lay claim to holy ground in a surprising measure.

I was struck, in counting them up, by the number of saints who have walked our streets here. New York has its Katherine Tegewitha and Philadelphia its Bishop Neumann, and, besides,

you have the early Jesuit missioners; but those were scattered throughout the country and many of them never tried our modern city streets and belong, almost all, to an America they would not recognize to-day.

Our saints in China walked the same streets we do, and saw the same sights, for, thanks to China's sluggishness, but little has been changed in the past century. We are apt to think of Hongkong, Macao, and Canton, as commercial seaports of China, not as sacred spots on God's earth; yet in these three cities at least ten of God's martyrs walked. Doubtless there have been other saints who visited these ports, but an hour's search through the few books here assures us of these ten.

Even in this one instance we have a striking proof of the Catholicity of the Church, for among these martyrs are Spaniards, French, and Chinese; and if, as is probable, the steamer that brought to Tientsin the Sisters of Charity who were victims of the Boxer uprising stopped at Hongkong, we can add an Irish sister to the number. As for Congregations, our martyrs were Dominicans, Lazarists, and seculars of the Paris Foreign Missions.

The first of these, not counting St. Francis Xavier, who never reached Canton, is Blessed Matthew Liciniano, a Spanish Dominican. On his way from Manila to Tongking he spent three months at Canton in the summer of 1731. He tells us of this journey in a letter from his prison: "Leaving Manila in February with the religious, it took us a month to reach Batavia, where, not finding any boat setting sail for Tongking, we had to embark for Canton on a Dutch vessel, which at the end of forty days deposited us in that city at the gate of our Hospice of St. Paul V."

This Dutch boat, by the way, was captained by an Irish Catholic named *Jobi*, who refused to take passage money and made the saint sit at his own table. On landing at Canton the Dominican went to the house of the Franciscans to don Chinese clothes. At that time in Canton there were seven chapels, one served by the Portuguese Jesuits, another by the French Jesuits, two others by the Franciscans, two by the Paris Foreign Missions, and one by the Augustinians. During the persecution of the year following, in 1752, these chapels were confiscated by the Government and sold.

The next to visit us was also a Dominican, Blessed Hyacinth Castagneda. He spent four months at Macao in 1766, where he began his study of Chinese. He later went overland to Fokien and took up mission work for three years in this territory, where five of his confrères had been martyred but fifteen years before. Doubtless these five, who have lately been beatified, also spent some time in Macao. Fr. Hyacinth was not to gain martyrdom till some four years later in Tongking.

The following century gave us a visitor in Blessed Clet, C.M., who was martyred in 1820. Blessed Gabriel Perboyre, of the same Society, during the four months he spent at Macao in 1835, records how happy he was to find there priests who remembered his saintly confrère. He pays this tribute to the missioners at Macao: "If the holy practices of St. Lazare should be lost in France, they could still be found living in full force in China." He mentions in one of his letters: "In all China there are scarcely eighty native and only forty European priests, three-fourths of whom have come here within the last ten years."

Hongkong was the home of Blessed Théophane Vénard for fifteen months in 1852-3. With him for a time was Fr. Chapdelaine, who within three years was martyred in Kwangsi. It is a pleasant thought that together these two tramped the streets of a modern city. Though Hongkong, then, with its population of fifty thousand, was only one-tenth as large as now, still its character as a shipping center was made, and, despite its modern improvements of water works and trolley cars, it essentially retains its old plan because of the contour of the island and the predominating number of Chinese inhabitants. Fr. Chapdelaine, Vénard describes as "a capital companion and the jolliest of us all"—a description which fits either of them well.

Vénard spent his long stay here teaching in the new seminary erected the year before in the suburbs of Hongkong. The seminary was soon after transferred to Canton City, and Canton became a centre of modern missionary effort.

The next martyr to grace this city cannot be called a visitor, for he was born in Canton in 1842—Vincent Ou. His life is a record of dangers met calmly and gladly for Christ. He came of a family of confessors whose chief occupation seemed to

consist in concealing missioners or acting as their guides. Vincent Ou was in the seminary at Macao when Blessed Perboyre, like every newly arrived missioner, paid a visit there. Perboyre remarks: "Our young Chinese give us the greatest hopes for the missions. They speak Latin far better than the greater part of students in European seminaries. They have only one month's holiday, which they pass in book-binding; later on they will print Chinese books."

Fr. Ou was destined to spend his days away from tropical Canton, in the harsh climate of Mongolia. Later at Tientsin he met martyrdom with the ten Sisters of Charity and with his fellow Lazarist, Fr. Chevrier.

Fr. Chevrier was a saint after our own heart. One of the few events we know of his childhood was a good whipping which his father gave him while his mother held him. It was for playing truant from school and seems to have cured him. At eighteen he was a clerk in a dry-goods store, then a soldier for two years before he entered the seminary; so his life ought to appeal to any who have been "over there". He was ordained at thirty-five, but was not sent to the missions till he was thirty-eight years old. He landed at Hongkong on 22 December, 1859, and spent a month seeing the city while awaiting a boat for Shanghai. Ten years of pioneer work in Mongolia and Tientsin, that showed him in the ordinary duties of a missioner, preceded his violent death. After giving absolution to each other, Fr. Chevrier and Fr. Ou fell together under the sabres of the fanatic crowd.

The most recent of the martyrs to visit Canton was Just de Bretenières. He stepped ashore at Hongkong on 28 August, 1864, and, like Fr. Meyer in our own case, being the strongest, took charge of the boxes and trunks.

The next day he came to Canton on an American ship. Though the city has changed for the better since 1864, with wide streets and skyscrapers, some of the church property still remains as he saw it. The girls' orphanage is still used; the boys' orphanage has become Sacred Heart College; the present cemetery ground was already bought and a little chapel erected, and even the cornerstone of the beautiful cathedral had been laid a few months previously. The seminary where Vénard had taught had not yet been removed from Hongkong.

De Bretenières calls Hongkong, "a veritable Babylon. There are people here of all religions. Oh! the happiness of being a Christian!"

There is comfort in realizing the presence of so many of God's saints who have consecrated the streets we walk upon, and our annual trips to Canton or Hongkong on business may be easily turned to pilgrimages by this thought. It is a quieting influence in an otherwise bewildering shopping expedition, and, like the feast days in old Europe that are made to coincide with marketing and fairs, it adds its spiritual touch that calls to recollection in the distractions of city life.

FRANCIS X. FORD.

PROOF OF THE EXISTENCE OF GOD.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the article entitled "The Priest and the Scientist" in the September number of the REVIEW, page 267, your priest, presumably expounding the doctrine of the Church on the proofs for the existence of God, says: "For this great truth of God's existence is the offspring of our moral nature. Reason may work round it, and attempt to justify it, but it can never found it. . . . The real proof is that which appeals to your moral sense."

Would you please be so kind as to show how this statement can be reconciled with the dogmatic statement of the Church in the Vatican Council, Sess. 111, in Const. Dogm. de Fide Cath., c. 11, de Revel.: "Eadem S. Mater Ecclesia tenet et docet Deum, rerum omnium principium et finem, naturali humanae *rationis* lumine e rebus creatis certo cognosci posse. . . ."

Resp. The Council says: "naturali rationis lumine certo cognosci posse." It does not say "probari" or "demonstrari", because the knowledge of God's existence is certainly not the result of mathematical reasoning, but based upon the perceptions, chiefly of our moral nature, which become the subject of our reasoning faculty. They are thus distinguished from mere intuition, as ontologists would regard it; and it is against this view chiefly that the Vatican definition is directed.

Inasmuch as the argument in the passage under criticism is addressed to a free-thinking unbeliever, one should hardly expect to find in it the precise terminology and formal syllogistic reasoning of the Schools.

PONTIFICAL COLLEGE FOR PRIESTS TO AID ITALIAN EMIGRANTS.

The Pontifical College planned by Pius X in 1914 has been equipped for the reception of young priests who are willing to devote themselves to the ministry of Italian emigrants in different parts of the world.

Candidates desiring to enter the Seminary must present credentials from their Ordinary as to proper age, talent, and aptitude, health, previous studies, and position in the sacred ministry.

The course of studies covers one year, or in particular cases more, and embraces modern languages (English, Spanish, Portuguese, German) according to the country for which the candidate has applied or is destined. Besides these studies, apologetics, pastoral theology, liturgy (ecclesiastical chant), bookkeeping, and the elements of hygiene and medicine are to be learnt.

The student engages for a period of ten years, after which he may, if he wishes, return to his original diocese; or else have himself incardinated in the diocese of his adoption. Meanwhile he is under the jurisdiction of the local Ordinary of the mission in which he labors for the Italian emigrants. His services abroad are to be taken into account, in questions of promotion, if after the term of ten years he returns to his own bishop (with whom he retains his title as diocesan).

Foreign bishops, especially those of the United States and South America, are requested to present their application for priests from this college whom they desire to place among the Italian immigrants, to the President of the College, the Right Rev. Michael Cerrati (Tit. Bishop of Lydda), Via della Scrofa, n. 70, Rome, Italy; or, if they prefer, directly to the S. Congregation of Consistory, under whose authority the Seminary is placed.

CHAPLAINS OF NUNS AND THE ORDO.

Qu. The religious for whom I say Mass make simple, yet perpetual, vows. But they have a separate ordo, although they only recite the Little Office of B. V. M. On certain days, such as patrons, they would like to have the Mass according to their directory. Am I at liberty to apply the decree in favor of religious communi-

ties if they do not say the office and are not "moniales" in the sense of making solemn vows? I speak of course of days when my own ordo would not permit a votive Mass.

Resp. Among the religious who are styled "moniales", there are those who from the beginning of their institute observed solemn vows, but who, with the approval of the Holy See, substituted simple vows under changed conditions of activity. Such are, for example, the Ursulines who in France are cloistered, whereas in the United States they are semi-cloistered to accommodate their service in parish schools. Such communities may be privileged to recite the Office of the Blessed Virgin, while having a directory proper to their institute. Liturgists interpret the canon as permitting priests to follow the local directory in such cases. (See Gatterer, S.J., *Ann. liturg.*, 178.)

FREE TO MARRY.

Before a priest can assist at any Catholic marriage, with both or only one of the parties to the marriage a Catholic, he must establish that there is no impediment disqualifying the parties from marrying. There are strict laws in the Code of Canon Law obliging both priest and people to secure evidence of freedom of obstacle before marriage. Special care is urged in a recent instruction by the Sacred Congregation on Discipline of the Sacraments (published in the ECCL. REVIEW for September, pp. 289-291). There are repeated complaints by Ordinaries in distant lands lodged with the Roman Congregation of neglect in ascertaining the freedom of immigrants who present themselves for marriage.

The Congregation insists therefore that the rulings of the new Code in the matter be strictly observed. The pretext of preventing concubinage or public scandal is no excuse for admitting the faithful to marry in the Church, unless those rulings are conscientiously followed (Canon 1020 and 1097, § 1 n. 1); especially must the baptismal certificate of the contracting parties be at hand, according to Canon 1021. In practice then it would be well to advise those who leave their home to provide themselves with their baptismal and confirmation records.

The Congregation likewise demands that notification of marriage of parties be sent by the priest who assisted at the marriage to the parish priest of the parish where their baptism is recorded. In virtue of Canon 1103, § 3 the instruction exacts the names of parties to the marriage, age, place, and date; names of their parents and of witnesses, name of priest, and seal of parish; accurate address of parish, diocese, place of baptism of the couple, and all other information necessary for the safe transmission of the marriage record. The connexion between this and the first requisite is apparent. And to make the evidence of freedom to marry from the parish priest of the parties, as well as the notification of actual marriage to the parish priest of their place of baptism safer still, the Congregation requires that the documents be sent through the chancery of the Ordinary in whose jurisdiction the marriage took place. The possibility of an invalid marriage *propter ligamen* would certainly be thus greatly reduced. In addition, the Congregation would have parish priests note that some of these marriages of immigrant workmen, who move from place to place, having no fixed domicile, are "vagorum matrimonia," at which they cannot assist without permission from the Ordinary in whose diocese the marriage is to take place, according to Canon 1032.

Even if they are not immigrants of that class, the doubt of an impediment is hardly removed, and the parish priest should consequently not assist at their marriage without having consulted with his Ordinary, as prescribed by Canon 1031, § 1, n. 3. He should act in accordance with Canon 1023, § 2, if the party had lived for six months after puberty in any locality. In any case, except in necessity, particularly in danger of death of either party to the marriage, he should never assist without taking counsel with his Ordinary.

If in spite of precautions taken, as prescribed under number I, the parish priest to whom the notification of the marriage is sent for entry in the baptismal record, should discover that either party to the marriage is actually bound by previous marriage, he should immediately inform the priest who assisted at the second attempted marriage, through the chancery of his Ordinary.

The Congregation is so serious about these rulings that it begs all Ordinaries to enforce them with all rigor of the law. While all this emphasizes discipline, at bottom it is a question of the doctrine of the indissolubility of matrimony.

The obligation is not only on the clergy, but the laity as well. The people should be instructed and accustomed to furnish the evidence. It may take some time, but action on the part of the parish priest is urgent and immediate. No one can fail to see that the leaven must gradually permeate the masses. The public will be much benefited. The sanctity of marriage, stability of the home, and the welfare of the children will be greatly promoted. Above all, the teaching of the Church and her discipline will be vindicated amidst the prevailing loose notion of marriage ties.

The reader of the instruction of the Roman Congregation might observe that it deals with immigrants of the working classes. But it is also an application of general canon law which will serve to emphasize that law in all the precautions to be taken in every marriage case. Answers and instructions of the Roman Congregations generally are applications of common law to particular cases. Like courts of appeal they settle doubts or enforce the law. The discipline of marriage in the Church requires strict observance lest the law of the Church in the matter be foiled. It governs both priest and layman.

JOSEPH SELINGER.

Jefferson City, Missouri.

DIOCESAN OBEDIENCE.

Qu. A priest who has been laboring for twenty-six years in the diocese is anxious to retire from missionary work and devote himself to study and reflexion in private. He asks no support from diocesan funds, as he has a competence and a home of his own. The bishop says he cannot spare him at present, as he has no one to fill his place. In a discussion between them the bishop maintained that a pastor has no right to resign as long as he is capable of doing service on the mission under the Ordinary's direction. Is this absolute canon law? May not a priest who was ordained "sub titulo missionis" have his title changed to that of patrimony? Could he not leave the diocese and take up his residence in another diocese whose bishop would have no objection to letting him live in private? An early answer will be appreciated.

Resp. A secular priest ordained "sub titulo missionis" is pledged by solemn promise to serve under the direction of his Ordinary "in perpetuum", that is to say, so long as, and to the extent to which, he is capable. From this obligation the Ordinary may of course release him; but unless he does so, the priest remains bound to service within the diocese, even if that service entails more than ordinary hardship (*grave incommodum*), whenever there is need of his ministry for the care of souls. This is the only interpretation that canon law admits in view of the obligation deliberately assumed at the time of ordination to the missionary priesthood. Authoritative decisions in the above sense are on record in the acts of the S. Congregation (Cf. *S.C.C., 7 August, 1910, A.A.S. II (1910), p. 911*).

A change of "titulus missionis" into that of "patrimonii," although the former is made *in perpetuum*, is conceivable. It would however involve the demand of satisfactory proof that the patrimony on which the claim is based is not derived from the revenues of the Church or missionary benefice. "Patrimonium" in the canonical sense signifies inheritance or some secular source of revenue. There is such a thing as "quasi-patrimonium", which may be accumulated by a priest through economizing in his pastoral charge or by gifts to him from other sources than the Church. In either case he must obtain his release or change of title from the ecclesiastical authority of which the Ordinary is the first link.

THE OBLIGATION OF A SICK-CALL.

Qu. I have a young assistant who appears to have learnt his theology in a modern school which limits priestly duty to what is of obligation *sub gravi*. He is capable and companionable, but exhibits no taste for serious study or extra zeal for religion beyond the parochial routine. For the latter lack I blame the seminary authorities, who have evidently left him with the notion that he knows enough and more than the old pastors who studied philosophy only one year. To-day he told me that during my absence a messenger had come asking that the priest attend an urgent sick-call at a house which is outside the parish boundaries. "What did you do?" I asked. "Why I told him that the place was not in this parish; to go to St. N.'s church." By accident I learnt a few days after that the neigh-

boring priest knew nothing of the case, from which I concluded that the messenger had not gone there. I took my young friend to task, and found that the call had been by a district telegraph boy who, when told to go to St. N.'s parish, had answered that he was told to come here, implying that he was not disposed to accept any further message from others. On my pointing out to the assistant that he should either have telephoned to the priest's house or else gone on the sick-call, as it was urgent and delay might be fatal, he astonished me by saying that he did not think that he had any such duty. For answer I advised a re-reading of his theology, which he seemed disinclined to do. However he gets the REVIEW. Hence I send the case to you, as there may be others like him to whom an answer in your pages would prove enlightening.

Resp. The obligation "sedulo aegrotos, praesertim morti proximos, adjuvare, eos sollicite sacramentis reficere, eorumque animas Deo commendare" attaches to the priestly office under all circumstances, and is only limited in its exercise by the order in which the pastoral responsibility is placed. The motive, *ex justitia* or *ex caritate*, does not alter the fact of the obligation. If the priest appealed to knows, or has reason to fear that the dying person cannot be reached by his own pastor, he is bound *sub gravi* to attend to him, that is to give him such personal assistance as is required for his eternal salvation. This obligation binds the priest even at the risk of his own life, much more at the expense of health or comfort, when there is no other means of securing the aid essential for the dying patient's salvation. "The Good Shepherd gives his life for his sheep" is a conviction that priests take with them as a rule from the seminary. This is demonstrated every day and everywhere by the unostentatious heroism with which members of the Catholic clergy are found assisting those distressed by accident and in danger of death. Of hirelings we rarely hear; and it would be a sad thing to think that the traditional spirit of spontaneous self-sacrifice on the part of the Catholic priesthood diminishes in the atmosphere of modern parish service with block limits, so as to make of the pastoral charity which gives us the title of "Father" an obligatory function performed by paid servants in "holy orders". *Peccat graviter, qui sine necessitate administrationem extremae unctionis procrastinat cum periculo ne sine eo infirmus decedat* is the common teaching of moral theologians.

NON-CHRISTIAN NAMES AT BAPTISM.

Qu. What is a priest to do when persons bring a child to be baptized with such a name as "Roosevelt" or other secular forms indicating the desire to connect the child with some person or other whom the parents admire, but who are by no means always saints, much less canonized by the Church?

Resp. Suggest an additional name of a sainted hero whom the parents or godparents are likely to accept. The modern fashion of naming children after the style of secular nobility, which in olden times had to be acquired by acts of valor, is within men's rights in a free country where names are not imposed by government or slave owners. But they cannot interfere with the privilege of Catholic ceremonial by which a child received into the Catholic Church is ordinarily required to take its credentials from some saintly model approved by her canons of valor. One way of preventing argument or altercation in the matter is to instruct the people, and especially the children of the parish, from the altar that certain grand significations are attached to their baptismal names. These often contain a beautiful meaning, or suggest the model of a saintly life, procuring the intercession of a holy patron, a favorite with God. Besides this we have the divine inspiration giving names to chosen men and women in the Old Testament, in order to attest some special virtue as their guerdon.

ESSENTIAL FORM OF THE CONSECRATION OF A CHURCH.

Qu. The July REVIEW gave a case of a priest lawfully using a Mass Canon translated by himself. I remember an instance where the bishop who came to dedicate a church had by some accident lost or forgotten his *Pontificale*. As the congregation had gathered for the occasion and everything was prepared, the bishop thought it best to perform the service, using an ordinary ritual and adapting the ceremonial and prayers as far as he could from memory. Only a visiting priest who acted as master of ceremonies knew of the difference. Would a church or chapel under such circumstances be really dedicated or consecrated, since the prescribed form was not observed?

CAEREMONIARIUS SUBSTITUTUS.

Resp. No. Although the edifice receives a blessing in such a case, it is not the blessing or consecration to which the title in

the liturgical sense is attached, and which depends on the use of the prescribed terms of the Ritual or Pontifical. The intention and form employed by the bishop, though equivalent in sense and purpose, do not suffice to create a definite title in liturgical or ecclesiastical law. The formula prescribed is essential to the validity in the same way as the title-deeds of certain rights to property demand a fixed form under pain of invalidity. Canon law is clear on this point: "In sacramentalibus conficiendis accurate serventur ritus ab Ecclesia probati. Consecrationes ac benedictiones sive constitutivae sive invocativae invalidae sunt, si adhibita non fuerit formula ab Ecclesia praescripta." (Canon 1148, § 1, § 2.)

SPECIES ONANISMI PROHIBITA.

Qu. Invaluit mos, diebus nostris, cum feminis, imponendi supra os seu aperturam uteri permanentem quemdam aureum annulum causa occludendi uterum et ita impediendi foetus conceptionem. Quum copula fiat modo naturali et semen non disperdatur quemadmodum fit in onanismo, conscientia remorsus minime habetur et proinde a peccato saltem gravi immunes se habent quaedam mulieres in tribunali poenitentiae circa hanc rem se accusantes. Quaeritur: Ad quid teneatur confessarius in casu?

PAROCHUS CHICAGIENSIS.

Resp. Praedicta praxis est species onanismi et actus intrinsice malus, in quantum descensus seminis virilis in uterum mulieris per medium propositum impeditur, ita ut ex semine effuso generatio sequi non possit. Distinguitur enim duplex modus onanismi pro modo quo fiat, scilicet (1) si vir, copula incepta in vase naturali, ante seminationem se retrahit et semen effundit extra vas; (2) si ope instrumenti impediatur quominus semen in vas mulieris perveniat, aut si pervenerit faciat ut ibi enecetur, unde semen nequeat ipsam fecundare. Peccatum est grave, quia conceptio impossibilis aut saltem minus probabilis reddatur, quod est contra finem a Deo per actum maritalem propositum. (Cf. Noldin, De sexto, n. 68, et Arregui, *Summa theol. mor.*, 813-814.)

DAYS FOR CONFERRING SACRED ORDERS.

Qu. According to Canon 1006, the bishop may give Major Orders on any Sunday or preceptive holiday. What do you understand by a holiday of obligation? One that is preceptive for the Universal

Church, or only for certain localities? In certain cases, methinks, a holiday of obligation might be interpreted in the latter sense. *Favores ampliandi et odiosa restringenda.* A bishop can appoint holidays of obligation for his territory *per modum actus.* For grave reasons may he not confer Major Orders upon one of the suppressed feasts? It seems to me that he may. *Lex ecclesiastica non obligat cum gravi incommodo.* To the objection, "Reprobatur consuetudo contra ordinationum tempora . . . praescripta", might we not reply that the ordination in question could happen about once in an episcopal lifetime, and can hardly be considered as a custom?

If episcopal consecration may be given on a feast of the Apostles, it is difficult to understand why Major Orders may not also, for grave reasons, be conferred on a feast of the Apostles, without recurring to Rome for a dispensation. Qui potest plus, potest et minus. Quid tibi videtur? SCRUPULOSUS.

Resp. The restriction of the Ordination service to certain days is based upon the interest of the faithful in general in the act. The fast of the Quartertenses, of the eve of Passion Sunday and of Holy Saturday are enjoined for this purpose chiefly. When there is a grave reason for choosing some other time, a Sunday or a holiday of obligation is to be elected, so that the people may be present to approve, or if need be to protest against, the proposed ordination. "Hi vero dies festi sunt dies a populo colendi et servandi" (S. C. C. 24 March, 1835; Gasparri, *De Sacr. Ordin.*, I, 52). A sanction in law of the absence of the faithful, unless in exceptional cases, would be equivalent to abrogating or rendering nugatory the words of the ceremonial or ordination itself in which those present are called on, then and there, to bear witness that they have naught against the candidates. Hence the recent canons repeat the injunction of Alexander III to the Bishop of Hereford against introducing a different or contrary custom, or admitting any previous tradition in the matter.

The question whether the bishop may not confer sacred orders on the suppressed feasts had, however, been answered in the affirmative in a decision of the Sacred Congregation of Rites (S. R. C., 12 November, 1831, *in una Marsor.*, Decr. auth., n. 2682). "Ad Quaesitum: si episcopo detur facultas conferendi sacros ordines diebus festivis, potestne illos conferre in diebus Apostolorum ceterisque per Apostolicam Sedem abrogatis? S. C. reposuit: *Affirmative.*" Since, as our corres-

pondent says, " favores sunt ampliandi ", we presume that this interpretation is applicable still, and such is the opinion of recent canonists. (Cf. *Commentarium Text. Cod. Juris Can.*, Alb. Blat, O.P., lib. III, pars I, tit. VI, cap. V, n. 3.) Whether among the so-called feasts " de praecepto " is to be included the Festum Patronale or Titulare of the Diocese, if it be celebrated " cum magno populi concursu ", is hardly of practical interest to us in view of the common practice to transfer such feasts to the following Sunday or to restrict their celebration to the office and Mass for the clergy.

THE CHANTING OF THE LITURGICAL LITANIES.

Qu. Is it not proper when reciting a litany that the congregation should repeat the first five invocations after the priest has said or intoned them, e. g. *Priest* " Lord have mercy on us."—*Congr.* " Lord have mercy on us." *Pr.* "Christ have mercy on us."—*Congr.* "Christ have mercy on us," etc.?

Resp. The litanies are recited by way of invocation and response. Hence it is quite proper that the people should answer instead of repeating the " Lord have mercy," etc., just as the server at Mass answers the priest. But there is occasionally good reason for repeating the initial invocations in the litany. It is in certain instances done in the liturgical service when the litanies are chanted by choristers and repeated by the people; or in having children sing to keep the attention on the invocation. Both ways are legitimate, so long as there is uniformity.

THE JUICE OF DRIED GRAPES FOR ALTAR WINE.

Qu. In keltering altar wine is it permitted to add a certain quantity of raisins to the grape juice in process of fermentation, say one-half pound to a gallon, for the purpose of sweetening and strengthening the wine? B. J.

Resp. There is no positive prohibition of the method suggested, and, under the conditions explained below, it might be deemed permissible. The idea of sweetening the wine merely for the sake of making it more agreeable to the taste is discountenanced by the Church as repugnant to the reverence due to the Holy Sacrifice, all the more since the quantity consumed in the celebration of Mass is so limited as to offer little pretext for actual offence to taste or health. Whilst the letter of the

law does not refer to this matter of taste, its spirit is plainly opposed to any tampering, not actually necessary for conservation, with the elements used in Consecration. This appears from the fact that the Holy Office permits the addition of certain quantities of grape alcohol, while it forbids the addition of grape sugar.

The question thus resolves itself: Is the addition of dried grapes (raisins) in a limited quantity an addition of grape brandy (alcohol) or of grape sugar? To become the former, as wine from dried grapes, the raisins would have to be placed in a condition of fermentation before being added to the fermented grape juice of the ripened fruit. In that way the amount of alcoholic content of the addition (which must be limited) can be ascertained. At the same time it is assumed that such addition is necessary to conserve the wine. Any other process of addition must appear doubtful in view of the actual legislation. To make this conclusion more clear we give here the summary of enactments on the subject.

1. The wine used for the celebration of Mass must be the natural and unspoiled fermented juice of the ripe grape.

2. The fermented juice of dried grapes (raisins) is, so long as it retains the color and taste of true wine, permitted in cases of necessity, inasmuch as it presents valid matter for consecration (S. O., 22 July, 1706, and 7 May, 1879).

3. For the conservation of wine which is weak in alcoholic content, and thus liable to turn or corrupt quickly, it is allowable to boil the wine while in process of fermentation (S O., 30 July, 1890; 5 August, 1896; 26 May, 1901).

4. Wine may similarly be conserved by strengthening it with an admixture of grape alcohol or other wines, if the addition be made during the process of fermentation, and the entire alcoholic content do not exceed twelve per cent.

Where the natural alcoholic content is above twelve per cent, wine which is apt to deteriorate in transport or for any other cause may be further fortified by addition, during fermentation, of grape spirit or sweet wine to the extent of seventeen to eighteen per cent.

5. The addition of sugar or of any other alcoholic product except grape spirits or true wine, is forbidden. (S. O., 5 August, 1896). The question is one which should better be referred to the S. Congregation for definite settlement.

Criticisms and Notes.

TRENT. Four Lectures on Practical Aspects of the Council of Trent. By Frederick Joseph Kinsman. Longmans, Green and Co., New York. 1921. Pp. 119.

Some fifty years ago the translator of Père Nampon's *Étude de la Doctrine dans le Concile de Trent* declared that it was the harmony pervading the doctrines of the Church "from the most elevated dogmas to her simplest practices" that led him to enter her communion. In consequence of that entrance our religious literature was enriched with an excellent translation of Father Nampon's valuable work. The same realization of the rational harmony characteristic of Catholicism brought the former Episcopalian Bishop of Wilmington to the Church, and as a consequence Catholics have from his pen the admirable little volume before us. The book is neither a history of Trent nor, like Fr. Nampon's, a manual of its doctrines, although it gives enough of the historic antecedents and setting of the Council to afford a basis for the superstructured theses which it unfolds. These concern the Protestant Reformation, which the Synod was summoned to confront; the principles which determined its action and therefore its significance; and the general attitude of the Council which is seen to be so suggestive of practical values of present-day application.

In a restricted sense the book gives the philosophy of Trent. Not that it is ambitious of an ultimate or a comprehensive explanation, but that it brings to light underlying and widely illuminating principles which are inadequately realized, though they be latently known by the average Protestant, or even Catholic, reader. For instance, the Reformation is more surely diagnosed when the symptoms which Dr. Kinsman analyzes are attended to, namely "restiveness at spiritual authority, restiveness at the demands of asceticism, restiveness at the supernatural"; in other words, "a tendency to a spirit of anarchy, to the habit of self-indulgence, and to the philosophy of materialism" (p. 58). These may be called the philosophical principles of the Great Revolt, and one who reflects upon them finds no difficulty in recognizing that "the issue of the Reformation agitation is to be seen in the modern uprisings against every form of rule, in so-called Socialism which is sheer individualism, and in so-called democracy which is often nothing but anarchy. These effects were not foreseen nor intended by those responsible for starting the train of events which led to them. They belong to the inevitable struggle whereby the world is having to work out the relations between law and freedom" (p. 59). So too in regard to the assault upon asceti-

cism, the discipline which conflicted with "the Gospel of solid comfort" and the repugnance to the supernatural which has logically and chronologically worked itself out in modern agnosticism—"the natural term of a movement of thought which transfers the centre of things from God to man's interior, and, instead of deriving truth from God's intimations, fabricates a substitute in the individual imagination. It overthrows the authority of revelation for the sake of exalting human guesswork. That in the last resort was the issue raised by the Protestant revolt" (p. 61).

The Counter-Reformation, which emanated from Trent and was carried forward by such leaders as St. Charles and Frederic Borromeo, proceeded, as Dr. Kinsman shows, on five lines: 1. reform of abuses; 2. the propaganda of education; 3. definition of doctrine; 4. substantiation of authority; and 5. the Church principle. These lines are shown to determine the significance of Trent. They explain the practical philosophy of the Tridentine Synod.

Lastly, the attitude of the Fathers of Trent is seen to be fertile in practical application. Their loyalty, their unflinching witness to the definiteness of the Christian faith in the face of vagaries and vagueness, suggests that not by minimizing or apologizing for our Catholic faith, but by intelligent understanding and sincere profession of it, may we hope to spread its light and power. Trent, however, though inflexibly loyal to the Faith, was discriminating in dealing with those in error, making it clear that its aim was conversion not condemnation. It set an example, moreover, of comprehensive combination of all elements in the Church itself. In this, as Dr. Kinsman finds, there is a kinship with American ideals. "If 'the American idea' stands for one thing more than another, it is for blending, or combination, for all the processes of 'the melting-pot'. Our national problem has been the amalgamation of heterogeneous racial elements, the evolution of national unity out of masses having widely different antecedents. We have had to deal with diversities at close quarters, and have always been aiming at unities. Out of manifold experience, we have learned much of the science and art of unification. The national political problem has its analogue in the national religious problem; and the latter is merely local illustration of the ubiquitous problem of the Catholic Church. America affords special opportunities for laboratory practice in the Church's ways of bringing together those who, though of many sorts, are fundamentally one in faith and aims" (p. 115). Again, "the Church, which is One in all the world, ought to present a spectacle of peculiar unity in itself in a land where its sons, derived from many races, possess not only the one faith, but have also the one citizenship. The unity of the Church in this nation ought to

afford a striking exhibition of the unity of the Church in all time and in all the world" (p. 117).

These few extracts may suffice to show that, while the author's purpose has been to indicate the significance of Trent in the historic progress of Catholicism, he has not omitted to point out that its aim and spirit are as living to-day in the twentieth as they were in the sixteenth century.

HUMAN DESTINY AND THE NEW PSYCHOLOGY. By J. Godfrey Raupert, K.S.G., formerly Member of the British Society for Psychical Research. Philadelphia, Peter Reilly. 1921. Pp. 138.

Mr. Raupert will most likely be known to many readers of the REVIEW, either personally or through his various books on Spiritism, books which stand easily at the head of Catholic authorities on the subject. The note of personal experience which lends weight to those treatises extends likewise to the work before us. "The New Psychology" is an elastic term, and one could wish to have found some delimitation of it in the present case. Its absence, however, is to be explained by the fact that there is question here of no technical or elaborate treatise. Mr. Raupert's aim is simply to suggest—that is, "to show to what an extent modern research when rightly interpreted, confirms the teaching of the Catholic Church respecting the Last Things". In this connexion the "New Psychology" may mean "the science of the subconscious", the term "science" being taken with an equally elastic connotation.

While recognizing that "the Old Psychology" was and is quite aware of the dark things lurking in the cellar under every man's conscious living-rooms, it must be admitted that with newer methods and lights "the psychical researchers" have been able to grope about more successfully in those subterranean vaults, which the Scholastic, using another figure, called the *thesaurus specierum impressarum,* a sort of safe-deposit receptacle wherein we hide what we get while forgetting what we got. It cannot indeed be claimed that, even with the new incandescent and search lights, the darkness wherein those underground chambers are enshrouded has been dispelled. Nevertheless certain facts have been brought forth which happily reconfirm the venerable truths of philosophy and faith respecting man's nature and destiny. These facts prove not the duality or other plurality, but the unity of the *ego.* They furnish fresh experimental evidence of the truth that, whatever has once been written upon the tablets of at least reflective consciousness (of the infant's consciousness we are not so sure, since we have no means of exploring the golden wisdom shining through the baby's eye), is never

annihilated. Somewhere, or rather somehow, it lies beneath the surface; palimpsest-like it is written over with the manifoldly recurrent scripts. So we infer, because by adequate suggestion it can be revived and revoked. Recent experiments with hypnotic states demonstrates this to a certainty. And while one may not go so far as to assert with Mr. Raupert that in the hands of an experienced hypnotist "the entire past history and life of an individual passively submitting himself to the process may be disclosed", certain it is that at least *very much* thereof can be brought to light, however reluctant and normally obsistent to such disclosure the individual in question may be. That this retention and reviviscence of conscious impressions possesses an intimate bearing upon the Church's teaching regarding the Last Judgment, Purgatory, Heaven, and Hell, is to the reflecting mind obvious. Mr. Raupert brings all this out explicitly and in a manner that will convince and no doubt profit the reader.

Another aspect of the subconscious self to which recent experimentation has given greater vividness is the fact that for weal or woe we are incessantly weaving a character for ourselves out of our deeds and associations, our moral or sinful conduct, our omissions as well as commissions, our readings, our meditative or heedless habits of thought, our self-delusions, our shirking of obligations, and all those many forms of self-indulgence whereby we shape our deeper selves, in opposition so often to the divine image which the Creator intended us to fill out and complete. The influence of these hidden distortions (which experimental analysis reveals as our own creations) upon our destiny is likewise made clear in the pages before us. The book therefore, while of distinctively apologetic value inasmuch as it confirms the Church's doctrine on the Last Things, emits a spiritual influence no less potent through the reflexion which it directs to the ways and means whereby we shape the hidden, which is after all also our permanent character, the abiding self.

In the interest of a future edition we might notice, aside from occasional lapses of the types, a few points that admit of improvement. Whether or not the subconscious region of the mind is the more spiritual, it is hardly true to say that "it may be assumed to be a channel by which the divine inspirations reach the soul" (p. 23). Perhaps there is here a trace of the late Mr. Meyers' theory of the subconscious, in which theory the submerged self appears to be a mode of the all-pervading Spirit, God. God's inspirations, however, appeal to the *conscious* not the subconscious intellect and will. Lastly, it is not quite accurate to say that man's ills have "a spiritual and not a natural cause", and therefore "the remedy must be a spiritual and not a natural one". The primal fall was of course the source of sin and death and all our woes. It was the *spiritual* fountain-

head, but thereafter *natural* causes were deflected in part from their naturally beneficent effects and became the natural causes of human ills; and the remedy thenceforth continues to be not only spiritual but likewise natural, material—the Author of nature conjoining the latter with the former remedial agencies.

In view of the exaggerated claims of psycho-analysis and its present vogue in unscientific circles, it is good to have this book on the subliminal self from one who has the twofold advantage of first-hand spiritistic experience and the habit of Catholic thought.

THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Second Part of the Second Part, QQ. CXLI–CLXX. Literally translated by Fathers of the English Dominican Province. New York, Benziger Brothers. 1921. Pp. 315.

The present, the latest volume of the English translation of the *Summa,* comprises the questions, thirty in all, relating to the cardinal virtue of temperance and the vices opposite thereto. Probably there is no portion of the immortal work in which the Angelic Doctor's profound insight into the workings of the soul is more manifest than that which is entitled "the Second of the Second". The portions anteceding and succeeding this intermediate field are, of course, deeply philosophical, but it is in the *Secunda Secundae* that Aquinas gets into closest touch with the most intimate springs of human life. This is especially the case with the questions relating to temperance, for it is this virtue that has to control sensuality, the appetitional consequent of sensibility, which is the essential property flowing from the generic, the bodily, the lower half of man's nature, whereon the higher half depends for its food and stimulus to action.

The ordinary mind knows the virtue of temperance almost exclusively in its relation to food and drink and lust. St. Thomas studies its subtle influence upon every deordinate tendency and movement of man's composite being. And so it is in these questions that he lays bare the hidden morbidity of anger and pride and all the secret sores which modesty alone can heal. Modesty with Aquinas is "a potential part", an extension of the fundamental or general virtue of temperance to the various kinds of "movements" that require "moderation"; for instance, moderation of "curiosity" in respect to the quest of knowledge; moderation of bodily movement, and of outward apparel. The two articles under the latter question develop ethical truths that are becoming more and more disregarded. Now and again one hears of an attempt to revive those truths in action. But the result seems to be hopeless and some even think that it does more harm than good. Under modesty in bodily movements St.

Thomas treats of games and play. His teaching on these points is, of course, itself moderate and, we might say, genial. That the Angelic Doctor, who sang as well as taught, must have possessed a sense of humor, we may take for granted. At the same time it is a delightful surprise to find the great poet-teacher laying down in all sobriety the grounds for the moral obligation of being merry. Toward the end of the treatise on Temperance he puts the question (168), "Whether there is a sin in lack of mirth?" One might surmise that the question was provoked by the presence of certain grouchy brethren in the recreation hall, had it not been suggested by Aristotle, who in his Ethics puts down the lack of mirth as a vice. As very few (unfortunately) even read the *Secunda Secundae,* it may draw some to consult the text if we here give St. Thomas's vindication of the ethical duty of mirthfulness. "In human affairs", he says, "whatever is against reason is a sin. Now it is against reason for a man to be burdensome to others, by offering no pleasure to others, and by hindering their enjoyment. Wherefore Seneca says *(De Quat. Virt.,* cap. *De Continentia): Let your conduct be guided by wisdom so that no one will think you rude, or despise you as a cad.* Now a man who is without mirth, not only is lacking in playful speech, but is also burdensome to others, since he is deaf to the moderate mirth of others. Consequently they are vicious, and are said to be boorish or rude, as the Philosopher states (Ethic. iv, 8)" (p. 302). But note how his never-failing sense of moderation asserts itself, as the careful teacher proceeds to adjust the counterpoise in favor of the balance due to virtue—*in medio virtus.* "Since, however", he continues, "mirth is useful for the sake of the rest and pleasure it affords; and since, in human life, pleasure and rest are not in quest for their own sake, but for the sake of operation, as stated in Ethics, x, 6, it follows that *lack of mirth is less sinful than excess thereof.* Hence the Philosopher says (Ethic, ix, 10): *We should make few friends for the sake of pleasure, since but little sweetness suffices to season life, just as a little salt suffices for our meat"* (p. 302).

The quotation may also serve to exemplify the style and spirit of the translation, which, as we have had occasion previously to note, is done in remarkably clear and idiomatic English. And it might not be amiss to add for the benefit of many who, because they have dipped more or less into the original, think that they "have no use" for a translation, that they would probably get more practical value from this English version than they would absorb were they not only to dip but swim in the Latin *Summa.* This may not be flattering to a priest's mastery of his professional tongue. It is none the less true. Those who are accustomed to *think* in the language of Aquinas are

probably in the minority. You derive comparatively little practical, forceful knowledge through a language that is not the purveyor of the imagery to your habit of thought. The cerebral process of transferring the words from a foreign medium to your own is not only a waste of time and energy, it is a bedimming, a beclouding of the thought itself. So that the translators of the *Summa* have done a service not merely for the laity who are unable to read the original, but for all who are not masters of the habit of Latin *thinking*. The latter might well use the translation as a meditation and a spiritual reading book as well as a thesaurus of sermon material.

ST. THOMAS'S POLITICAL DOCTRINE AND DEMOCRACY. By the Rev. Edward F. Murphy, M.A., Society of St. Joseph for Colored Missions. Dissertation submitted to the Faculty of Philosophy of the Catholic University of America in partial fulfilment of the requirements for the Doctorate of Philosophy. Washington, D. C., 1921. Pp. 321.

More than once attention has been called in these pages to the timely and permanent character of the dissertations prepared by the candidates for academic honors at the Catholic University, Washington. While one may not be ready to endorse all the theses defended, nor all the opinions proposed in every one of these publications, nevertheless on the whole the dissertations are valuable contributions to the literature of the subject whereof they treat. They reflect credit as well on the teaching body of the institution under whose direction the theses are written as on the authors of the treatises themselves. This is emphatically the case with the dissertation at hand.

No subject of a more vital and timely interest could have been selected than the true principles of Democracy, and no source of those principles purer or surer could be chosen than the writings of St. Thomas. The first part of this statement will not be questioned in days when the whole world claims to be trying to make itself safe for the Democracy that has not as yet become universal. The second part will be recognized as true by students already familiar with the mind of Aquinas on society and the State, and by those who will familiarize themselves with the teachings abundantly compiled, developed, and illustrated in the above dissertation. It is by seeing these doctrines thus aggregated and unfolded that the reader comes to realize the breadth and the depth of the political wisdom of Aquinas, wherein the reflexion and experience of the ancients, Greek and Latin, are summed up and suffused with the light reflected from the sources of revelation.

In order to show that these political teachings have no less validity, both in their constructive aspects and in their critical force, for estimating modern and recent theories of government, the author continually places them in this correlative position. To prove this he divides his treatise into eight chapters with the respective headings: 1. Origin and Nature of Society and the State; 2. Power (Authority); 3. The People; 4. The Rulers; 5. The Forms of Governments; 6. Purpose of the State; 7. Thomistic and American Rights and Liberties; 8. Civil Menaces and Problems. These titles, it will be seen, cover a wide field of political and social interest, and a cursory survey of the contenes suffices to show that they are not mere summaries or generalities, *a priori* or vague platitudes. They tre replete with the historical discussion of political questions, with the concrete issues that perplex the minds of rulers and peoples to-day, but which reach no solution because men have lost the knowledge or the appreciation of the principles laid down by the Angelic Doctor, and developed and applied by his subsequent followers.

Two admirable features call for special praise, the analytic table so full and luminous as to render the absence of an index almost unnoticeable, and the valuable bibliography. The latter, though omitting such weighty authorities as Ausonius, Cathrein, and Taparelli (a French compendium of the classical *Saggio* alone is mentioned), Castellein, to say nothing of Wolsey, Gittell, Bosanquet, and others, in favor of many much inferior writers, will be found helpful to the average student.

There is an unfortunately long list of typographical errors. However, most, though not all, have been listed.

There has grown up of late a custom among academicians of quoting authors like Smith and Jones without their Christian names or conventional titles. The practice seems to assign a certain weight to relatively unknown individuals. Dr. Murphy has in some cases followed the vogue of the aloof fraternity. It is, of course, not always easy to decide when to drop Mr. or Dr. or Professor, Thomas or Herbert; but we submit that, while many readers may be able to allocate Kant, Carlyle, perhaps Figgis, and even Ellwood, the majority will not be able to place Macksey or Rahilly or Crahey, Carey (père ou fils?), and others. The matter, of course, belongs to the domain of disputable tastes, but those who like to hold on to the *norma et usus loquendi* dislike to meet with a comparatively obscure individual introduced as though he were known to everybody, and whom not to know excludes one from the inner circle of the "high-browed".

LE NATURALISME DEVANT LA SOIENOE. Par Antonin Eymieu. 5th edition, Paris, Librairie Academique, Perrin et Cie, Libraires-Editeurs, 1921. Pp. 376.

Mention was made in the September number of the REVIEW of Père Eymieu's notable work *Le Gouvernement de Soi-même,* a work still in course of completion. The book at hand is the fifth edition of a much earlier publication, which first saw the light a decade ago. It is introduced here at this late date because it is logically complementary to or, from another point of view, anticipatory of a volume previously reviewed in these pages (*La Part des Croyants dans le progrès de la Sciences au XIX siècle*).

Naturalism is a vague and a not easily definable term. Setting aside the varying nuances, it is here taken to indicate a system of philosophy, a summary of teachings, which claims to find in "nature" alone an interpretation of the universe that is diametrically contrary to Catholicism. It does not deny (in this it is agnostic) a supernatural being; but it finds no scientific necessity for such a being, since the world is a closed system containing in itself the source and the explanation of its existence, its systematized order, its purpose. Explicit naturalism was perhaps more prevalent in the "terrible eighties" than it has been since, though it is still very widespread and is likely to continue and indeed to become again the chief adversary, speculative and practical, of Catholicism, which is Theism plus the Christian revelation. The chief support upon which naturalism relies is of course the physical "sciences"—the latter term including more unproved and unprovable assertions of the pseudo-philosophers such as Haeckel, and the troop of sciolists, than can be justified by experience or logic.

Père Eymieu examines in the light of genuine science the tenets of naturalism relative to the origin and nature of man, of instinct and life; the nature and origin of the universe, man's destiny; morality, individual and social. There are many books, especially in French and other foreign tongues, covering the same ground as this. In English we have also a number of similar works, especially those of Dr. Dwight, St. George Mivart, Professor Windle, Fr. Gerard, the translation of Mgr. Guibert's *Les Origines,* and others. Nevertheless, the many fertile ideas, the luminous illustrations, the keen merciless logic, the comprehensive syntheses, the grasp both of philosophy and of the physical sciences, that stand out as characteristic of the present treatment make the book a welcome addition to the list. A priest who may be called upon to lecture, especially before a mixed audience, upon one or other of the topics indicated, will find the book in many ways informative and suggestive, the more so that

the substance still retains the lecture form in which it was originally delivered to the intellectual élite of Marseilles.

THE LABOR PROBLEM AND THE SOCIAL CATHOLIC MOVEMENT IN FRANCE. A Study in the History of Social Politics. By Parker Thomas Moon, Instructor in History in Columbia University. New York, The Macmillan Company. 1921. Pp. xvi—473.

This book stands by itself in its field. It is unique and a pioneer. It has long been needed and wanted. It should receive the warm welcome which it richly deserves. Anarchism, Communism, Socialism, Syndicalism, Sovietism—all the unsound and insane schemes of reform have had their story told and retold in every tongue. Social Catholicism, the only sound and sane, practical and adequate method of reconstructing the industrial, social, and political orders has found no historian. And yet, as Mr. Moon remarks, the Social Catholic movement is a force comparable in magnitude and in power to international Socialism or to Syndicalism or to the coöperative movement. Even before the war it was represented by tens of millions; a host of journals, reviews, year-books, economic treatises, manuals, and millions of tracts were preaching its doctrines; it had apologists in the universities and representatives in the legislature of many European and several American states; its propaganda was growing by leaps and bounds. It had already taken its place as second or third among the great international movements for social reform. Since the war, thanks to authoritative indorsements by papal encyclicals and thanks to the energetic efforts of its patrons in the hierarchy, it has multiplied its adherents and redoubled and intensified its efforts so that it is becoming more and more not only what it was heretofore, a Christian crusade for the liberation of the toiling masses, but a potent ally of Catholic Christianity itself. Powerfully effective outwardly, it is equally perfective inwardly.

It is the history of this great movement that is told in the present volume. The narrative is confined to France; but since the movement was in no slight degree influenced by kindred organized activities in countries adjacent to France, a chapter is devoted to Social Catholicism in Germany, Belgium, England, and elsewhere. One likes to hope that the hand that has proved its skill in the present work will take up and weave into an equally perfect history these several auxiliary sketches. The story of the Social Catholic movement in Germany, in Switzerland, and elsewhere, would no doubt be as instructive and inspiring as is the present account of its progress in France.

The work is specifically historical. It is not an apology; a champion, *un livre de propagande.* With abundant documentary evidence in hand the author follows the Catholic Social Movement from its early gropings out of the darkness that succeeded to the French and the Industrial Revolutions, more than a century ago; along its progressive march through conflict with the manifold varieties of Collectivism and Liberalism; aided by a deepening consciousness of its own ideals and endeavors; and by the sustaining and stimulating help of the great Papal Encyclicals. Its aim and programs are viewed as they gradually grow into distinctiveness, and its zeal and energy become intensified by the various lesser currents that swept with it for a while and then diverged to follow at times partly parallel, at times opposite, directions; such, for instance, as the *Action Française,* the *Sillon,* the Young Republic, and so on. Wherein it differs from these parallel and partly contrary movements, as well as the lines of diversification from the various more or less hostile forms of Socialism, Syndicalism, Sovietism, is manifested in adequate detail.

The history is therefore instructive because it surveys the Catholic Social Movement in its concrete and progressive relations with many other movements tending toward the one ideal of social reformation, but from which it widely differs both as to the constitutive elements of that ideal and as to the means and methods of attainment. If it be asked in what those constitutive factors consist, one gathers from the author that they lie under three headings: 1. in social legislation; 2. labor organizations; 3. conservation of individual rights. Under the first, Social Catholicism presents a comprehensive and even a radical program, which includes social insurance, restriction of hours, minimum wages, etc. The second includes (a) guild organizations of industry, trade, agriculture, and professions; to be created and promoted by the State; (b) inter-organization and reconciliation of capital and labor; (c) functional representation; (d) guild organization likewise to be the medium of administration of social legislation and social insurance. The third wants private property and economic liberty to be maintained in so far as compatible with moral law and social welfare. It will thus be seen at a glance that, while Social Catholicism seeks definite industrial reformation, it does not ignore nor make subservient thereto the moral life and destiny of the individual. On the contrary, the latter must be normative to the former.

It would carry us beyond all available limits, to indicate even in a general way the points on which the movement differs from its more or less kindred or opposite programs, especially as those differences result largely from the varying emphasis laid by this or that pro-

gram on one or the other of the features just mentioned. Moreover, enough has been said to indicate the character and value of the book. Though not ambitious enough to originate the phrase that "no library can be complete without this book", the reviewer really desires to impress upon his readers the conviction that, if they want to know what Catholics have been and are doing in France, they will find no better source of information than just this volume. Such knowledge, however, though worth while in itself, falls short of its pragmatic value if it does not contribute to the better organization of Social Catholicism in our own midst. The industrial problems meeting us are substantially identical with those which our brethren in France are confronting so courageously. At the same time we have difficulties peculiarly our own. They concern not least the strangers within our gates. A well-organized industrial and social movement on Catholic lines akin to that which the present volume describes would undoubtedly be a help toward solving these and other problems.

ALTAR FLOWERS FROM NEAR AND FAR: Stories, Anecdotes and Incidents, with Pious Reflections for Clergy and Laity. By A Priest of St. Bede Abbey, Peru, Ill. Published by St. Bede Abbey, Peru, Ill. 1921. Pp. 328.

Assuredly there is no dearth of sermon books. Each year is discovering for us a richer field of assistance for the preacher. Sermons in full are most welcome to the busy priest whose round of parish activities has gradually sapped away the period which had been planned for elaboration of the Sunday theme. In the final determination, however, a printed discourse retains almost its original garb when presented verbally by another. One's own thoughts are either obscured or else do not seem to blend with the completely developed treatise of the sermon book. On the other hand, a mere plan or outline frequently proves inadequate. A happy mean is required. This is found appropriately in books of illustrations and similar works, which, while not altering the substance of the sermon itself, may enhance it by a colorful tone, an interesting experience, or a well-rounded moral reflexion; in short, anything that will aid a dogmatic truth or moral resolution to imbed itself more firmly in the minds of our auditors. Of such a character is the book titled above. It reveals itself a veritable conservatory of flowers—experiences and recollections—which may readily arrange themselves with the more hardy growths of dogmatic belief into pleasing bouquets, gladly to be received and preserved by those seeking instruction.

The book is divided into two parts: Altar Flowers in Species—comprised under thirty-two headings and "especially trained to do honor to the Most Blessed Sacrament of the Altar"; and Altar Flowers in Genus—thirty-six in number, "gathered more at random and selected of a darker hue in order to set off and give variety to the offering". The incidents related are timely and well adapted for popular usage. Needless to say, they are not to be utilized without judicious discrimination. Some which the author has culled from other gardens appear slightly distended, while the application of others seem to draw unduly on the imagination. Were the book intended primarily to be a collection of sermon illustrations, an index of subjects pertinent thereto, together with cross references to the illustrations, would have been desirable. Since, however, these features are entirely lacking, it may be presumed that the author has intended his work primarily as pleasing, instructive reading. As such it will be thoroughly enjoyed and appreciated, seeing that the various narrations, both as to matter and extent, happily adjust themselves to the briefer moments when one desires to gather garlands of spiritual as well as wholesomely entertaining literature.

Literary Chat.

To the outsider the Catholic Church is the most perfectly organized body on earth. And as regards the profession of faith and communion of worship the judgment is true. As regards our organization for social activity it is also true, but not with the perfection we could wish. Much has still to be done in this direction. It is one of the encouraging signs of the times that there is everywhere stirring the spirit of getting-together for works of beneficence and educational progress. One of the latest indications of this tendency emanates from the State Office of the Young Men's Section of the C. A. of Illinois (Effingham, Ill.).

The section just mentioned has opened a State Office for the purpose of supplying information concerning activities that have been successfully conducted in parishes and to scatter this information to all the affiliated societies throughout the State. To effect this a program is issued monthly. The first number (July) is devoted to planning—i. e. means and methods of parish organization. The August issue concerns vocations, offering an explanation thereof and suggestions of what and how the parish properly enlightened and organized can do toward furthering vocations. September provides a very full outline of parish recreations. Instead of each parish social recreation committee spending hours planning for parties and socials, they can use the summary of a successfully tried year's program of such entertainments, thus saving themselves much worry, trouble and expense, and yet be certain of successful "doings".

October is to deal with the Library, and the successive numbers with the following topics: Character-building, Athletics, Church Support, the Press, Boys' and Girls' Clubs, Health Building, Dramatics, Volunteer Parish Work. It will thus be seen that the measures of parish activity have been

provided for. The programs are issued in typewriting and can be had for a relatively small sum from the State Office. The idea is certainly excellent. Obviously it calls for self-sacrifice on the part of the managers and promoters, and enlightened zeal and active interest on the side of the rectors of the parishes. Granted all this, the movement is bound to accomplish untold good. No doubt, if the idea be taken up and fostered by the seminaries, as it well might be, its success would be greatly assured.

When a man of singularly intellectual gifts and attainments sits down on his eighty-fifth birthday to give the world an account of his religious convictions and experiences, the story cannot but be worth attending to. Mr. Lyman Abbott is, as we all know, one of America's distinguished men of letters. He was ordained to the Congregationalist ministry in 1860. He succeeded Henry Ward Beecher as rector of Plymouth Church, Brooklyn, in 1888. Resigning from the pulpit in 1899, his activities have since been centered on literary work, chiefly in connexion with the *Outlook*. In his recent volume, *What Christianity Means to Me* (New York, The Macmillan Co.), he tells the story of his religious life, a life spent in singularly happy, esthetic, intellectual, social, and spiritual environment. The narrative breathes sincerity.

As the manifestation of an earnest, honest, God-loving soul, it may soothe and probably lull to sleep the non-Catholic mind. To the Catholic it cannot but be disappointing. That so many-sided and widely-cultured a man as Mr. Abbott could spend a long life over his Bible and get so little out of it is as strange as it is sad.

And yet it was inevitable. Like all protestants against historic Christianity—the heir of God's promise of infallibility in its divinely-given mission — Mr. Abbott selects from the Bible what pleases his frame of mind, his temperament, his views of what he thinks ought to be there. and interprets the selections accordingly. Thus, for instance, he recognizes that Christ came to give life, "to develop life, enlarge its sphere, increase its activities, ennoble its character" (p. 66). Christ's religion, therefore, "is not a restraint, a hindrance, a prohibition on life". Christ issued no commands. "He gave no rules for the regulation of conduct" (p. 69). No wonder Mr. Abbott finds it extraordinary that the law of taboo has so predominated in the teaching of the Church, despite the teaching of the Master. Behold some of the ways in which the Church, as he sees it, is at variance with her Founder: "The Church has prohibited dancing; Christ never refers to dancing except with implied approval. The Church has urged fasting and discouraged feasting; Christ did not fast (!) and never declined an invitation to a festivity. The Church has frowned upon fiction; Christ was a past-master in the art of story-telling. The Church has prohibited thinking (!); Christ habitually provoked men to think, sometimes by calling on the questioner to answer his own question: 'Who thinkest thou was neighbor unto him that fell among the thieves?' — sometimes by putting questions to his congregation and inviting their answer: 'What think ye of Christ: Whose Son is he?'"

It is hard to be patient with what one cannot help calling drivel. That the venerable litterateur and accomplished editor of the *Outlook* could have given it expression almost surpasses belief. Having read it, however, one wonders less at a statement like the following: "The New Testament never affirms that Jesus Christ is God"! (p. 116). Neither does the emeritus rector of Plymouth Church make such an affirmation in this the final testament of his faith. "God is *in* Christ. Jesus Christ is the supreme manifestation history affords of what God is and what we may become" (p. 118). Only he *is* not God. This is what Christ means for the distinguished representative of Protestant Christianity.

The articles by the Rev. Richard Downey on H. G. Wells's *Outline of History* which appeared in *The Month* for August, September, and October, 1920, can now be had in a separate revised reprint (pp. 57, Benziger

Brothers, N. Y.). The critique of Mr. Wells's extraordinary compilation is impersonal, objective, calm, keen, and based on facts and cogent reasoning. Dr Downey gives the author due crelit for literary craftsmanship, apt presentation of material, selective judgment, and the courage demanded for so gigantic an undertaking. These qualities, however, make it all the more regrettable that Mr. Wells has allowed his preconceived philosophical and religious notions to enter so largely into what purports to be a record of fact—with the result that the *Outline* is in many places badly warped (p. 1). The brochure (*Some Errors of H. G. Wells, A Catholic's Criticism of the 'Outline of History'*) will serve as an antidote or prophylactic for those whose mental health may have been endangered by Mr. Wells's insidious poison. It may also answer as a substitute which the busy man and the impecunious will appreciate.

The first number of the *Series of Catholic Historical Brochures* issued by the Central Society (St. Louis, Mo.) contains a sketch of the life of Blessed Peter Canisius. The name of the author, Fr. Francis S. Betten, S.J., may be taken as guarantee of the content and form of this edifying, instructive, and interesting biography of "Germany's second Apostle".

Maryknoll at Ten is the title of a neatly printed and pictured brochure (pp. 31) in which the history of the American Seminary for Foreign Missions is summed up by Father William Kress, a priest at Maryknoll. The humble beginnings of this crusade of the cross into Oriental heathendom which took its rise at Hawthorne, New York, and shortly afterward passed on to Ossining, where the base of supplies is now located on the Knoll dedicated to Mary, have expanded beyond limits to which the fondest hopes of its founders could hardly have reached. The seedling planted by the two founders, the late Father Price and the present superior, Father Walsh, has grown to cover a band of seven missionaries already at work in China; a Sisterhood and a Brotherhood, and two large communities of collegians and seminarians preparing for the foreign missions. The preparatory college at Clark Summit, Pennsylvania, adapted for 160 youths, and the seminary at Ossining, with accommodations for some 300 students, are in course of completion; the college is in part occupied. On the Pacific Coast beginnings have been laid for another preparatory institution, and the signs are encouraging for other colleges elsewhere throughout the country. Needless to say, all this and much more could have been accomplished only at the cost of great sacrifice and devotedness. The story of courage and labor is well told, not without the touch of genial humor, which is one of the assets of the American missioner. The spread of the booklet will go far to foster the high ideal for which it was written.

Apropos of the foregoing item, mention may be made of the *Catholic Mission Literature*, the catalogue whereof has recently appeared in a fourth revised edition. The list of books and periodicals pertaining to the subject has been considerably enlarged. The catalogue is more than a book-list. The items are annotated, the consultor being thus guided to the character and purport of the works mentioned (The Mission Press, Techny, Illinois).

Students both of the History of Philosophy and of Epistemology will find not a little light thrown upon their respective fields by a rather recent historico-critical dissertation on the Cartesian method of doubt — *De Dubio Methodico Cartesii* (Friburgi, Helv., ex typis Consociationis S. Pauli, 1919). In Latin that is at once luminous and elegant the author, Father P. Lumbreras, O.P., indicates Descartes' historical position and investigates the trend, characteristics scope and range of the famous method. The criticism is calmly philosophical, incisive, but just and impersonal. As an adjunct to the summary critiques of Descartes found in text books, this ampler discussion will prove serviceable, the more so because of the cognate literature to which it refers.

The same writer has contributed to the Spanish Quarterly issued in Madrid by the Dominicans, *La Ciencia Tomista,* a paper entitled "Fray Tomas Campanella y la Duda Metodica del Renacimento", wherein the Cartesian method is set in comparison with that which was proposed by the learned, though somewhat erratic, philosopher, Father Campanella.

Descartes' doubt was real; it was positive; it was universal, save that he excepted, even though at the sacrifice of logic, the truths of faith and morality. Campanella's doubt was hypothetical, negative, partial. He differed, therefore, radically from Descartes. Father Lumbreras's article supplements the Latin dissertation mentioned above and also discusses the sceptical tendency prevalent generally at the Renaissance.

Although the brochure, *Manifestations diaboliques contemporaines* written by Count Emmanuel de Rougé and issued recently by Pierre Téqui of Paris, is declared by the author to stand simply as a preface to more extended essays on modern Satanism, it possesses a quite independent interest of its own. The writer in a measure apologizes for entering on a field that more properly belongs to the clergy. He finds justification, however, in the fact that the already overburdened priest may welcome help from the laity, and that the latter have a duty to aid in the propagation of the truths of faith which are being lost or insidiously explained away by modern so-called science—those truths namely which concern the reality of Satan and his actual interference in human affairs.

Count Emmanuel declares himself to be a disciple of the eminent authorities on those subjects, Dr. Charles Hélot, Mgr. Meric, and Comte de Mérville. Like his masters, he is cautious and critical in assigning the mysterious phenomena to their due causes. On the other hand, when the evidence points to diabolism he is not slow to give the devil his due.

In connexion with Spiritism he mentions a case (the evidence for which seems to be unimpeachable) wherein Satan is forced to belie himself. A circle of non-commissioned officers in a certain French garrison were given to spiritistic practices. On one occasion, after a variety of questions had been answered by the spirits, the subject of religion was brought up, and the following proposed by the sitters: Is the Christian religion good? Answer, *No.* Is it divine? *No.* Which, then, is the true religion—the spiritist? *Yes.*

A young sergeant, a fervent and intelligent Catholic who had previously refused to have anything to do with the séances, was induced to attend the one at which the above answers were given. Perturbed at first, he summoned up courage to question the spirits himself. Permission being given to do so, the following dialogue ensued: "In the name of God, I summon you to tell us the truth. Is the Christian religion good?" "*Yes.*" "Is Jesus Christ, my Master, God?" "Yes." "Is spiritism a false religion?" "Yes." "You have been mocking these young men and are trying to deceive them?" "Yes." "You are therefore Satan?" "Yes." "In the name of God, I command you to stop it." And drawing forth a crucifix from his bosom he placed it on the table and the latter ceased to emit the rappings. The outcome of this event was the conversion of the young soldiers to the practice of their faith.

The incredulous and the sceptic are apt to smile at this dramatic *mise en scène.* All the same, the facts are vouched for by reliable witnesses.

The pamphlet from which the story is here quoted contains a number of serious truths and terrifying evidences for the recent growth of Satanism, especially in France. It touches upon many cases of possession and Satanic apparitions. The author warns his readers that his studies have nothing in common with the elucubrations of a Dr. Bataille, a Diana Vaughan, or a Leo Taxil.

That thoroughly Catholic, efficient and progressive organization *The*

Catholic Social Guild issues amongst its other up-to-date publications a monthly periodical, *The Christian Democrat.* An excellent little review (16 pp.) of economic conditions and problems, which are discussed in the light of sound ethical principles. It ought to have a wide circulation—which it probably has not — in this country, as we have nothing like it of our own. It would stimulate in our parishes the formation and effective activity of Catholic Study Clubs, associations which are progressing greatly in England and of which the *Christian Democrat* is the official organ.

The August issue of the *Christian Democrat* contains as its leader a "Letter to a Capitalist" which, while very severe on the addressee and perhaps insufficiently discriminating, inveighs against certain evils for which individual capitalists and indeed the capitalist class as such are responsible. Profiteering is one of these evils whereof the writer mentions some typical examples — examples, however, which are not confined to English capitalism.

The writer finds the financial state of his country almost desperate. The country, as he sees it, is on the verge of a downfall, indeed already fallen. "Destitution reigns in tens of thousands of British homes and every week the misery and hopelessness grows. The government, under pressure of financial necessity—obligations which *it is doubtful* it can meet—has scrapped the poor standard of housing and education and wages which it had promised. It is even now able to redeem pressing debts only by fresh borrowings at higher interest rates." The writer adds: "Such is the condition to which our great country is fallen, and it must fall still further, perhaps even lower than the starvation levels of Central Europe, unless we reverse our present direction of consumption in excess of production, imports in excess of exports, and debts in excess of means of repayment. We can only recover ourselves *if all classes work coöperatively and unselfishly for a common end"* (p. 5). We have emphasized the latter condition, as upon it primarily reconstruction not only in England, but the world over, must depend. Experience and Christian ethics as well as Christian faith prove this beyond question. Will economic agents — capital and labor — will statesmen and politicians ever adopt it as a working policy? The prospect is not hopeful. Anyhow, efforts such as the Catholic Social Guild and the *Christian Democrat* are putting forth cannot be fruitless.

From Madras, India, comes a compact paper volume (pp. 252) bearing the title *The Hand of Xavier in the Pearl Fishery Coast.* It contains "a summary of St. Francis Xavier's marvelous works, letters, and his A. B. C. for missionaries in S. India" — compiled by an Indian missionary, Father Fernandes (Madras), himself a native of the Pearl Fishery Coast. The village of Manapad, where the compiler was born, had been the headquarters of St. Francis from which many of the letters were dated. All of them relate to South India. The collection, while designed as a tribute of veneration and love from the writer to the Apostle of his homeland, is at the same time a means of revealing the wretched poverty of the Pearl Fishery Coast and consequently of enlisting the charity of the outside world in its regard. The book is meant, therefore, to inform and edify its readers while appealing to their hearts for assistance.

The Story of Lourdes, by Rose Lynch, (Herder Book Co., St. Louis) repeats an oft-told tale. It is none the less welcome. For it retells the wonder-tale with fresh incidents, recent and past, and with the always variant note of personal experience. Fragments of the pre-Apparition history of Lourdes, not usually found in English books on the subject—though they are apt to be in the French—appear in the first chapter. The story of Bernadette and the Apparitions is faithfully and graphically recounted. The wonders wrought by Our Lady of the Grotto are given a vivid setting, and the whole narrative is happily, not obtrusively, brightened with the unique joy that fills the heart,

especially the Celtic heart, of one who, like the writer, has lived for some time at Lourdes. The pages, moreover, are illumined by excellent illustrations. Among the many books describing the favored Pyrrenean shrine, this the latest deserves a place of distinction. It makes a most acceptable gift token.

Reading for the Workers, an undelivered lecture by B. F. Page, S.J. (Benziger Brothers), in a pamphlet of three score clearly typed pages, is one of those helps for clergy and laity which one runs no risk of overpraising. We complain, and justly, that our people do not read. This is not the place to discuss the why. The fact must be admittel. The remedy? The little brochure will help to supply, not apply, it. In short paragraphs and pointed sentences Father Page tells the plain man why he should read, what to read and what not to read. Moreover, he gives lists that are practical; and the works indicated are easily attainable (easiest by those who have ready access to the publications of the Catholic Truth Society and the *Irish Messenger*). *Reading for Workers* should be widely spread. Particularly should it be placed in the hands of men's societies as a text upon which the director will make it an agreeable duty to comment (Benziger Brothers, New York).

Books Received.

SCRIPTURAL.

ST. PAUL'S EPISTLES TO THE CHURCHES. The New Testament, Vol. III. (*The Westminster Version of the Sacred Scriptures.* General Editors: The Rev. Cuthbert Lattey, S.J., Professor of Holy Scripture, St. Beuno's College, St. Asaph, and the Rev. Joseph Keating, S.J., Editor of *The Month.*) Longmans, Green & Co., London, New York, Bombay, Calcutta, and Madras. 1921. Pp. lxiv—258. Price, $2.50 *net.*

THE APOCALYPSE OF ST. JOHN. By the Rev. E. Sylvester Berry. First edition. John W. Winterich, Columbus, Ohio. 1921. Pp. 229. Price, $1.50 *net.*

DER STROPHISCHE AUFBAU DES GESAMTTEXTES DER VIER EVANGELIEN. Eine erste Mitteilung von P. W. Schmidt, S.V.D. Administration de l' "Anthropos", St. Gabriel, Modling, pres Vienne, Autrich. S. vi—43. Prix, 9 *fr.*

DER PREDIGER (ECCLESIASTES). Ubersetzt, eingeleitet und erklart von E. Dimmler. M. Gladbach: Volksvereins-Verlag. 1921. S. 74. Preis, gebunden, 7 *M.* 20.

ISAIAS. Ubersetzt, eingeleitet und erklart von E. Dimmler. M. Gladbach: Volksvereins-Verlag Gmbh. 1921. S. 318. Preis, gebunden, 7 *M.* 20.

DIE KLEINEN PROPHETEN. Ubersetzt, eingeleitet und erklart von E. Dimmler. M. Gladbach: Volksvereins-Verlag Gmbh. 1921. S. 331. Preis, gebunden, 7 *M.* 20.

THEOLOGICAL AND DEVOTIONAL.

THE WORD OF GOD. A Series of Short Meditations on the Sunday Gospels published in Rome by "The Society of Saint Jerome for the Diffusion of the Gospel". By Monsignor Francis Borgongini-Duca, Secretary of the Sacred Penitentiary Tribunal, Professor of Dogmatic Theology in the Propaganda University, Spiritual Director of the Vatican Seminary. Translation by the Rev. Francis J. Spellman. The Macmillan Co., New York. 1921. Pp. 211. Price, $2.00.

DUX SPIRITUALIS. Auctore V. P. Ludovico de Ponte, S.J. Interprete P. Melchiore Trevinnio, S.J. Tractatus Primus: De familiari modo cum Deo

agendi in Oratione deque in ea inspirationibus. Pp. xxxii — 520. Tractatus Secundus et Tertius: De Sacra Lectione et Meditatione—De Perfecta Contemplatione et Unitione cum Deo. Pp. 654. Tractatus Quartus: De Mortificatione excellentioribusque Operibus quae vel sunt Fructus Vitae Contemplativae vel ad eam disponunt. Pp. 552. (*Bibliotheca Ascetica,* XI, XII et XIII. Edita a Francisco Brehm, Sacerdote.) Sumptibus et Typis Friderici Pustet, Ratisbonae, Romae, Coloniae, Vindobonae, Neo Eboraci et Cincinnati. MCMXXI. Price, per volume: cloth, $1.00; leather, $1.50.

THE PARADISE OF THE SOUL. A Treatise on the Virtues suitable for use in Mental Prayer. By the Blessed Albert the Great, O.P. Edited by Fr. Raymund Devas, O.P. P. J. Kenedy & Sons, New York; Burns, Oates & Washbourne, London. 1921. Pp. 202. Price, $1.25; $1.35 *postpaid.*

L'ORDRE MONASTIQUE DES ORIGINES AU XII^e SIÈCLE. Par D. Ursmer Bellière, de l'Abbaye de Maredsous. Deuxième édition revue et complétée. (*Collection "Pax".*) I: Les origines.—II: L'apostolat monastique.—III: L'œuvre civilisatrice.—IV–V: Cluny. VI: Citeaux. P. Lethielleux ou Desclée & Cie., Paris. 1921. Pp. 277. Prix, 6 *fr.* 50.

DE CASTITATE ET DE VITIIS CONTRARIIS. Tractatus Doctrinalis et Moralis. Arthurus Vermeersch, e S.I., Doctor iuris, iuris canonici et scientiarum politicarum, Theologiae Moralis Professor in Pontificia Universitate Gregoriana. Editio altera, auctior et emendatior. Università Gregoriana, Romae; Charles Beyaert, Brugis. 1921. Pp. xii—420. Venit 20 lib. in Italia, 20 *fr.* extra Italiam.

THE DOMINICAN LAY BROTHER. By the Very Rev. V. F. O'Daniel, O.P., S.T.M. Bureau of the Holy Name, New York. 1921. Pp. 174.

THE FIERY SOLILOQUY WITH GOD of the Reverend Master Gerlac Petersen, of Deventer, Canon Regular. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. xx—146. Price, $1.25 *net*

A CROWN OF TRIBULATION. Being Meditations on the Seven Sorrows of Our Blessed Lady Mary. By Elizabeth Parker. P. J. Kenedy & Sons, New York. 1921. Pp. 68. Price, $1.00; $1.10 *postpaid.*

A MOTHER'S LETTERS. A Book for Young Women. By Father Alexander, O.F.M., author of *The Catholic Home, The Way of Youth, A Spiritual Retreat,* etc. With a Preface by the Archbishop of Liverpool. P. J. Kenedy & Sons, New York. 1921. Pp. 112. Price, $1.00; $1.10 *postpaid.*

A GIFT FROM JESUS. The Spirt and Grace of Christian Childhood. Translated and adapted from *L'Enfance Chrêtienne* (M. Jean Blanlo) by a Sister of Notre Dame. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 186. Price, $0.80 *net.*

A WEEK-END RETREAT. By Charles Plater, S.J. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1921. Pp. 60. Price, $0.75 *net.*

THE BLESSED SACRAMENT GUILD BOOK. For the use of the Archconfraternity and Guild of the Blessed Sacrament. With a Preface by His Eminence Francis Cardinal Bourne, Archbishop of Westminster. P. J. Kenedy & Sons, New York. 1921. Pp. xiii—130. Price, $0.65; $0.70 *postpaid.*

COMMENT J'AI TUÉ MON ENFANT. Par Pierre l'Ermite. Illustrations de Ludovic Gignoux. Maison de la Bonne Presse, Paris. 1921. Pp. 117. Prix, 3 *fr.* 45 *franco.*

DIVINE FAITH. By Cardinal Manning. The Catholic Truth Society of Canada, Inc., Vancouver, Regina, Winnipeg, Toronto and Montreal. Pp. 16.

AD MAJOREM DEI GLORIAM. An Appeal to the Catholic Laity in Canada to Join in the Propagation of the Faith. The Catholic Truth Society of Canada, Inc., Toronto, Vancouver, Regina, Winnipeg and Montreal. Pp. 16.

PHILOSOPHICAL.

INSTITUTIONES THEOLOGIAE NATURALIS, ad usum Scholarum accommodatae. Auctore Gulielmo J. Brosnan, S.J., Theologiae Naturalis Professore in Collegio Maximo SS. Cordis Jesu Woodstockii in Marylandia. Typographia Loyolaea, Chicago. 1921. Pp. x—396. Price, $3.50; $3.70 *postpaid.*

APOLOGETICA quam in usum Auditorum suorum concinnavit Joannes T. Langan, S.J., Apologeticae in Collegio Maximo Woodstockiensi Professor. Typographia Loyolaea, Chicago. 1921. Pp. xii—434. Price, $3.50; $3.75 *postpaid.*

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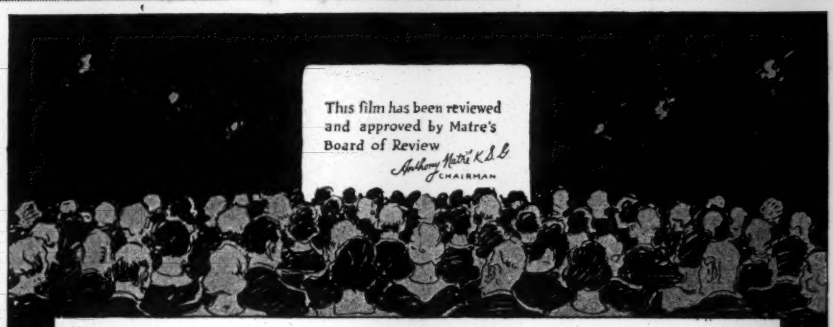

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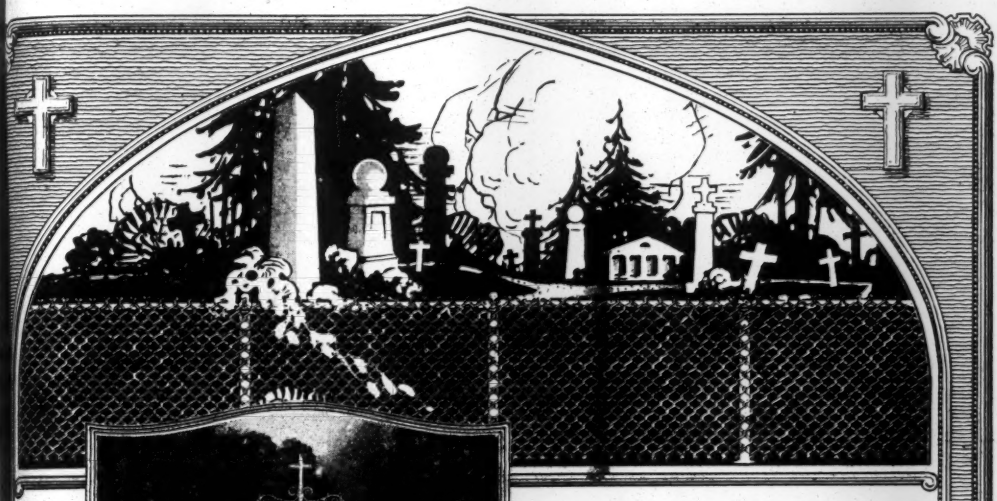

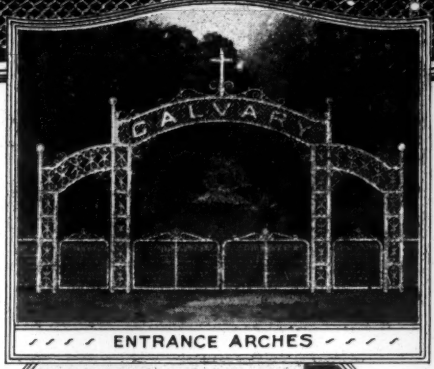

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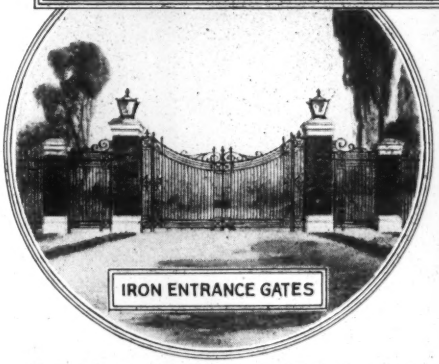

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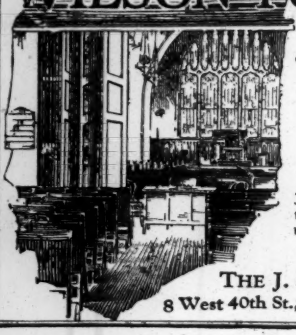

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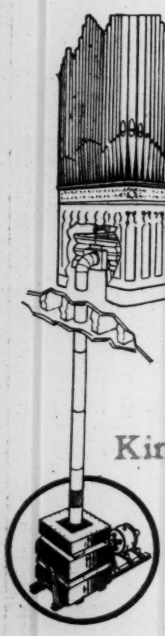

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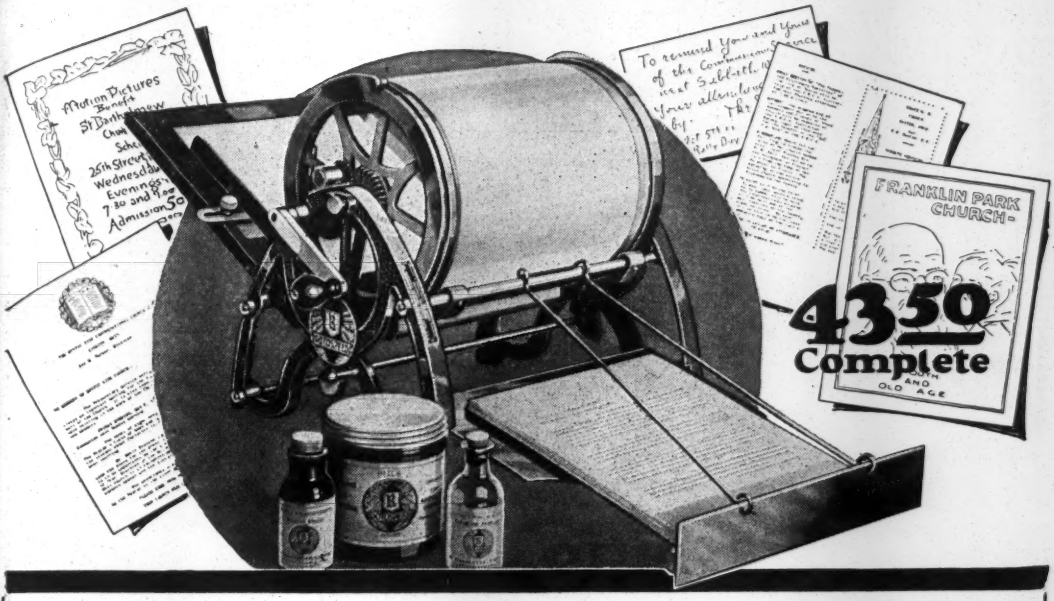

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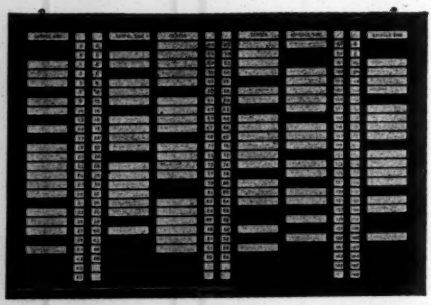

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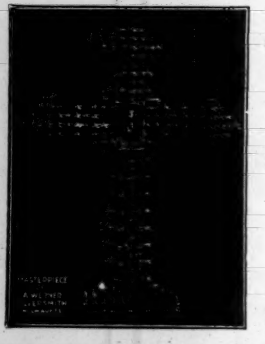

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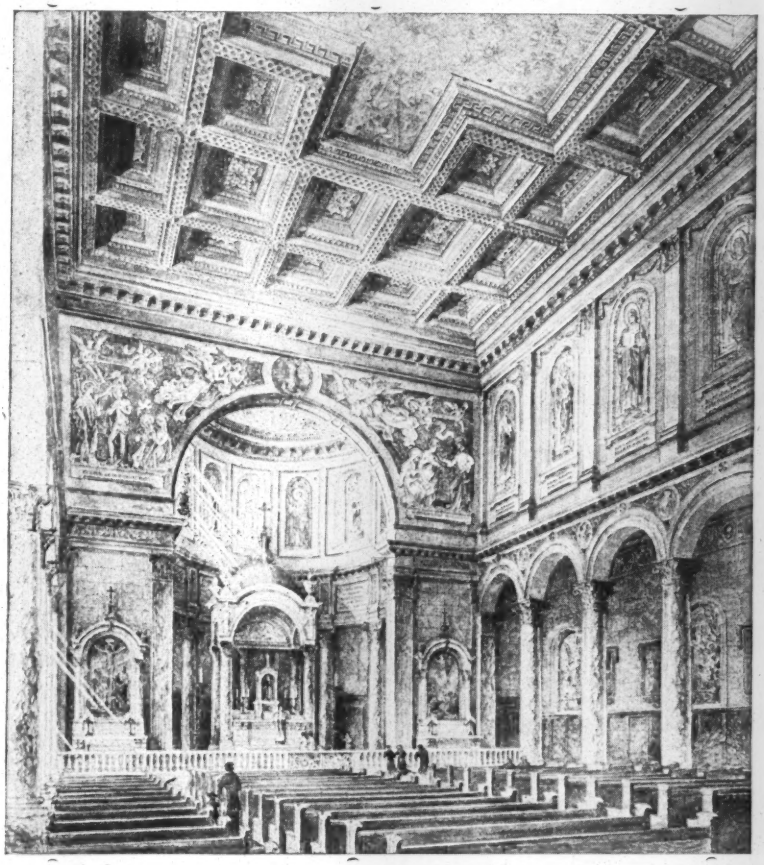

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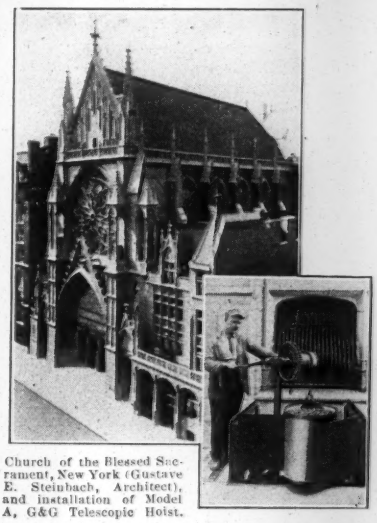

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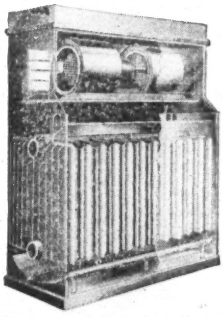

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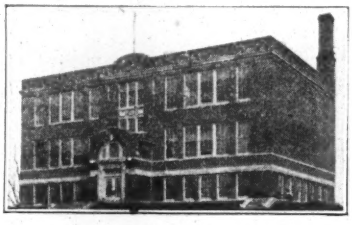

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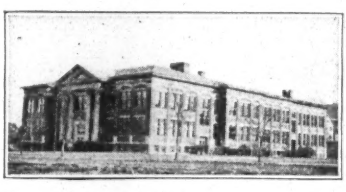

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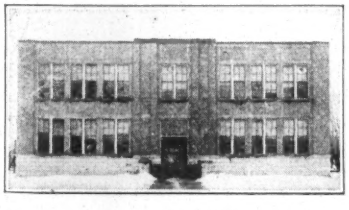

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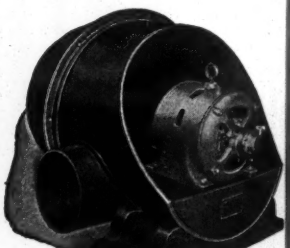

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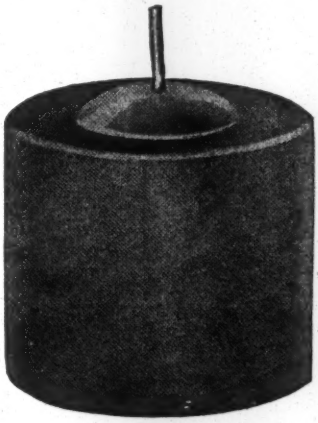

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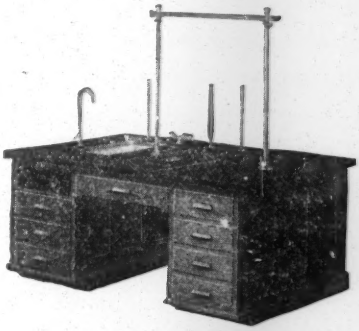

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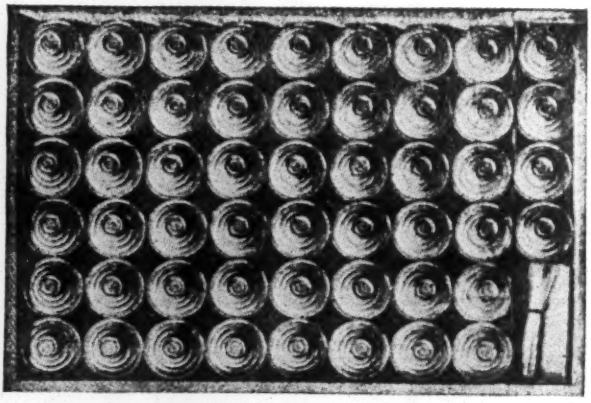

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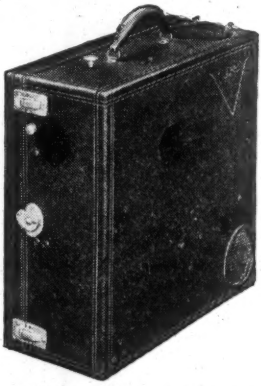

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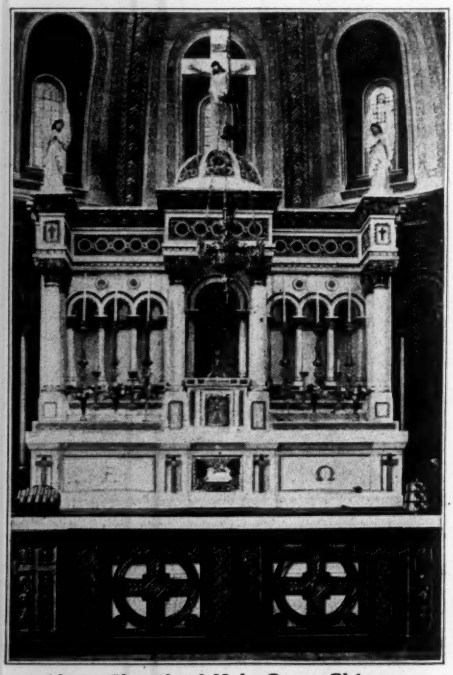

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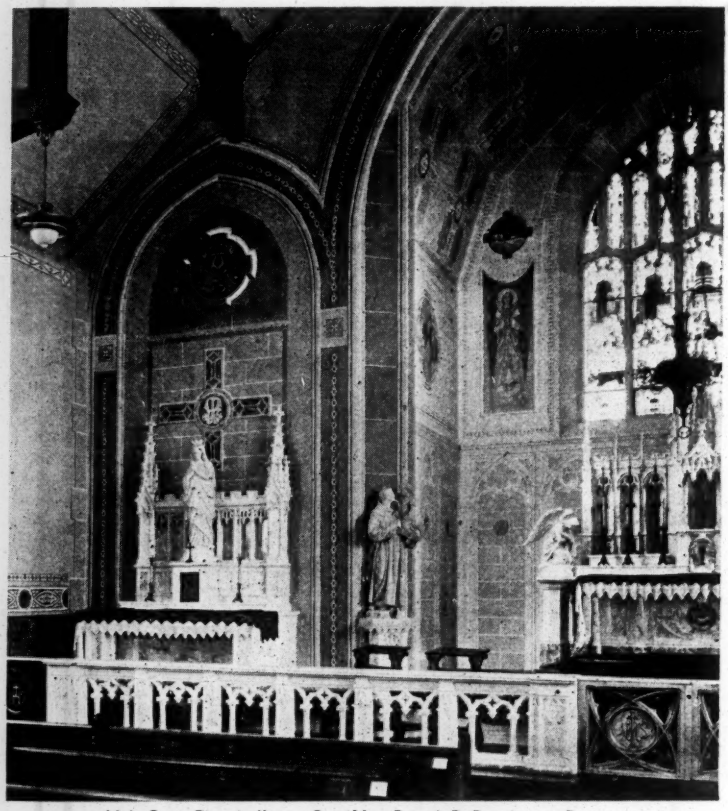

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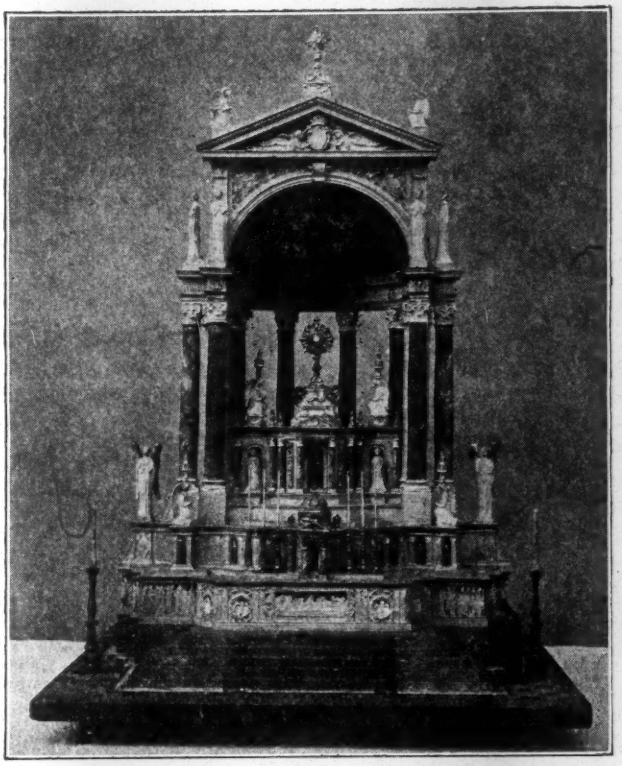

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